A DIVINE TRAGEDIE LATELY ACTED,

OR,

A Collection of ſundrie memorable examples of Gods judgements upon Sabbath-breakers, and other like Libertines, in their unlawfull Sports, happning within the Realme of *England*, in the compaſſe onely of few yeers laſt paſt, ſince the Book was publiſhed, worthy to be known and conſidered of all men, eſpecially ſuch, who are guilty of the ſin or Arch-patrons thereof.

By that worthy Divine Mr. *Henry Burton*.



Printed in the yeer 1641.

MVSEVM
BRITAN
NICVM

TO THE READER.

CHristian Reader, it is a true saying of that royall King *Solomon*, Prov. 19. 29. *Judgements are prepared for Scorners:* that is, for such who contemne the precepts and admonitions of GOD, and his faithfull Ministers. And as they are thus *prepared*, so are they oft times executed upon such, even in this present life: that Gods power, truth, and justice might be manifested, and wicked men frighted from their evill courses: So the Psalmist: *Psal.* 9. 16. *The Lord is known by the judgement that he executeth; the wicked is snared in the work of his own hands:* the reason is thus rendred by the Prophet *Isaiah*, Chap. 26. 9. *For when thy judgements are in the earth, the inhabitants of the world will learn righteousnesse*; though never so indocible and refractory before. Neither doth God so inflict his judgements, * as to have them presently forgotten; but he stamps a *Memento* on them; *having so done his marvellous works* (as well of justice, as of mercy) *that they ought to be had in remembrance.* Psal. 111. 4. Himself therefore hath vouchsafed to record (even in sacred writ) many notable examples of his avenging justice, both generall, Nationall, and personall, for all posteritie to contemplate; prefacing some of them with a speciall *Memorandum* for our more serious consideration of them; with Luk. 17. 32. *Remember Lots wife:* which judgements though executed

* As he hath done on the 4 Commandment it self, and on these Infringers of it.

many thousand yeers past, *yet they remain still fresh upon record*, as done but yesterday, even *for this very end, that they might be examples unto us, not to lust after evill things as they lusted*, nor to trace the footsteps of their sinfull wayes, lest we should incur the self same *exemplarie punishments* as they sustained. 1. *Cor.* 10. 5. to 12. And as God himself, so holy men of God in all ages, following his example, have carefully observed, and registred to posterity the speciall most remarkable judgements of God upon obstinate sins and sinners of all sorts, (with which not onely Ecclesiastical, but even prophane stories are fully fraught) happened in the ages, and the places wherein they lived: Many whereof *Mr. Jo. Fox in his Acts and Monuments*, near the end. *Mr. Raynolds* in his *Treatise concerning the miraculous discovery and punishments of murthers and Murtherers*. D^r. *Thomas Beard in his Theatre of Gods judgements*, with sundry others, have collected and digested into intire Tractates, the very reading and serious perusall whereof, would no doubt daunt the most professed Atheist, and reclaim the most incorrigible sinner. I therefore desiring to tread in their pious footsteps, having received from good intelligence many memorable presidents of Gods avenging justice upon Sabbath-breakers, and the prophaners of Sacred times devoted to his service, happning within the compasse of our little Iland within two yeers space, (since the publication of the *Declaration for Sports and Pastimes after Evening Prayer on the Lords day, in Parish Churches by divers* (a) *Ministers* hath set open the flood-gates to this presumptuous sin of Sabbath-breaking) thought it a part of my bounden duty to preserve and propagate their memorie both for the honour of Gods truth and justice; the vindica-

(a) *Nullam habet spem salutis eger quem ad intemperantiam Medici hortantur. Senec.*

vindication of the intire ſanctification of his ſacred day, (which he hath viſibly pleaded for from heaven, ſince men have been audaciouſly prophane, as to plead, and I would I could not ſay to (b) *write* and preach againſt it upon earth) the clearing of thoſe Miniſters innocencie, who now unjuſtly ſuffer through the malice of ungodly perſecuters, and raging Prelates, for refuſing to joyne with others in ſpurring on the people to the greedy purſuit of this crying dangerous ſin, to the ruin of their ſouls, their bodies, and ſhame of our Religion, and the monition of this preſent, and all future ages, to beware of this ſo dangerous a tranſgreſſion. How God hath puniſhed this very ſin in former ages, in ſuch who have either by dancing, Sports, Paſtimes, or unneceſſarie Labours and travels prophaned his Sacred day, I mean not to record: he that liſteth may read ſtore of ſuch examples regiſted to his hands in the *Councell of Paris, under Lewis and Lotharius, anno* 829. *lib.* 1. *ca.* 59. (which relates in generall; *That many preſent in this Councell were eye-witneſſes, and others of them had it by relation, that ſome men upon the Lords day being about their husbandry, have been ſlain with Thunder, ſome puniſhed with the contraction of their joynts and ſins, ſome even with viſible fire have had their bodies and bones burnt up in a moment, and ſuddenly reſolved into aſhes, and that many other terrible examples of like nature hath happened and did fall out daily.*) By which it was declared, that God is much offended with the diſhonour of ſo great a Day; (b) *Petrus Pleſſenſis in Latinia major Sermo* 20. *In Mathew Paris, Hiſtoria Major Anno* 1200. *p.* 194. in *Roger Hovenden, anno* 1200. *p.* 122. In *Mathew Weſtminſter. Flores Hiſtoriarum: Ann.* 1209. In *Vincentius Belvacenſis, Speculum Morale li.* 3. *pr* 9. *Diſtinctio* 9. of dances,

(b) See the Doctrine of the Sabbath: The Hiſtory of the Sabbath: the Treatiſe of the Sabbath-day, and Diſcourſe of the Sabbath lately printed: which though they condemne the very name of Sabbath, as Iewiſh, yet they are all characteriſed with that name and title.

In the *flower of the Commandments*, printed in the beginning of King *Hen.* 8. *fol.* 159. to 163. In *Henricus Gran. Diſtinct.9. Exemp.*51. in the Magdeburge *Centuries Centurie.* 12.*ca* 6. In Dr. *Bownde* his doctrine of the Sabbath, Edition 2. *p.* 252. to 263. the firſt book: in Mr. *John Field* his declaraton of Gods judgements at Paris garden: in Mr. *Philip Stubs* his Anatomie of abuſes, *p.* 185. in the *Practice of Pietie:* 429. to 434. and Dr. *Beard* his Theatre of Gods Judgements. All which have regiſtred ſundrie notable judgements of God upon ſundrie Sabbath-breakers (which have preſumed to dance, work, or travell, on the Lords holy day) of purpoſe to ſhew the danger of prophaning holy times, and to deter men from this common ſin, for which ſo many have ſmarted from heaven in an exemplarie manner. I ſhall therefore confine my ſelf onely to ſuch domeſtick examples, as have fallen out in ſundrie corners of this our Realm within theſe two yeers, of purpoſe to refute the * *madneſſe of thoſe Prophets*, who in the Preſſe and Pulpit; and the prophaneneſſe of thoſe people, who in their dancing-greens, and may-pole arbors, have been ſo audacious, as to affirm, *the Prophanation of the Lords day by Maygames, Dances, Maypoles, Wakes, and common Labour out of time of Divine Service, (eſpecially after Evening Prayer)* to be no ſin at all againſt the fourth *Commandement, or any other Law of God or man, but* (c) *neceſſary and commendable point of true Chriſtian Libertie* (they ſhould have ſaid of carnall and heatheniſh licentiouſneſſe rather) *from which the people muſt not be debarred*; But let theſe blinde guides, and Libertines learn from theſe examples, to correct this their erronious judgement, and practiſe; *for fear the Lord make them the next examples in this kinde, to teach others to keep his Sabbaths*

* 2 Pet. 2. 16.

(c) See the Hiſtory, Treatiſe, Diſcourſe, and Doctrine of the Sabbath accordingly, and Sunday no Sabbath.

baths better, and more intirely for the future. And if theſe tragicall ſpectacles of Divine juſtice will not perſwade them, that ſuch prophaning of the Lords moſt ſacred day is a ſin, yea and a crying ſin too, as all our writers (yea and our Prelates generally, till now of late have unanimouſly defined, and the whole *State in Parliament in* (d) *two late famous Statutes* and (e) *two more ancient Acts*, to omit our (f) *Homilies*, (g) *Common Prayer Book*, (h) *Canons*, (i) *Articles, and* (k) *Injunctions*, which conclude the ſame) I ſay have adjudged ſuch a preſumptuous tranſgreſſion, as will draw down Gods vengeance on mens heads; Our late Soveraign King *James* of happy memory, and our preſent gracious Soveraign Lord K. *Charles* with all the *Prelates, Clergy, and people of the Realm in the firſt yeers of both their Reigns*, in the ſeverall Books of *Common Prayer, and order for the publike faſts ſet out by their royal authorities, and the Biſhops advice, with the conſent and hearty deſire of the whole Realm for the abating averſion, and ceaſing of theſe dreadfull Plagues which then* ſwallowed up many thouſands *of people every week* will inform them; That among other ſins, *The prophaning of the Sabbath* (ſo *King James his Book* ſtyles the Sunday) and *not keeping holy the Lords day, was one chief cauſe why theſe two great terrible Plagues* (and why not alſo this great Plague which is now begun and ſpread much abroad) *brake in upon us*; to the deſtruction not of ſome few particular perſons, but of many thouſands, and the puniſhment of the whole Realme, and Nation in generall. And becauſe ſome of theſe men plead moſt falſly, *that the chiefeſt writers of the reformed Churches are of their opinion*, (l) *Mr. Rodolphus Gualter, and* (m) *Wolfgangus Muſculus* (men of principall note and learning among them) will both aſſure them, *that*

(d) 1. *Car. c.* 1. 3 *Car. c.* 1.
(e) 1. 27. *H.* 8. 5. 5. *& 6. E.* 6. *c.* 3.
(f) Of the Time and Place of Prayer. part. 1. Of Diſobedience and unlawfull Rebellion. *part.* 3. *p.* 292. 293.
(g) The Praier after the 4. & 10 Commandment.
(h) *Canon.* 13. 163.
(i) *Article* 35. *of Ireland* 56.
(k) *Queen Eliz. Injunct.* 20.
(l) *Homil.* 161. *in Matth. fol.* 308. *Hom.* 28. *in Matt. f.* 35. *Hom.* 56. *in Lu. f.* 142. *Hom.* 36. *in Joan. f.* 77. *Hom.* 88. *in Act.*
(m) *Comment. in Matth.* 12. *&* 14. *p.* 376. 423. *in Joa.* 7. *f.* 293.

that the Lords day is not onely wholly, onely, and intirely to be ſpent in religious publike and private duties of Gods worſhip, and that dancing, ſports, and paſtimes, onit, are ſinfull, and execrable; (the conſtant judgement of all forraigne Proteſtant Divines whatſoever, as I am able to prove; what ever (n) *Dr. Helyn* or (o) others have raſhly averred to the contrary; But likewiſe further inform them; *That God may juſtly revenge the great contempt of his Deity in prophaning his Sacred day with dances and ſuch like Revels and diſorders: With horrible puniſhments, neither is it to be doubted* (ſaith Mr. *Gualther*) *that the prophanation of the Lords day, is not the leaſt cauſe of the evils and calamities of our age.* Yea their own moſt illuſtrious Cardinall *Robert Bellarmine* (whom they almoſt deifie when they do but name him:) is ſo far a Puritan in this particular, that he not onely ſpends (p) foure or five *whole Sermons againſt dancing, mummeries, masks, and ſuch like Bacchanals*, (which he ſimply condemnes at all times, *but eſpecially on ſacred feſtivals* and *Lords dayes as moſt deteſtable prophanations of them*;) but likewiſe profeſſeth; *that the practiſe of them upon ſacred times*, was the occaſion of all the *publike calamities* and judgements which they ſuffered. But by theſe *Dances, Mummeries, Bacchanels, and diſorders* (ſaith he) *we pollute the holy dayes of the Lord: and yet nevertheleſſe we do inquire the reaſons why God doth puniſh us? why we are ſlain in our very houſes? do not the Scriptures cry aloud, Sin maketh a people miſerable:* And there is no evill in the Citie, which the Lord hath not done. *Therefore theſe our ſins of prophaning the holy dayes of the Lord with dances, revels and bacchanals, have procured us famine, and pover,y and peſtilence, and ſedition, and all plagues and ſcourges. And verily* (ſaith he) in another Sermon, *I vehemently*

(n) Hiſtory of the Sabbath. part. 2. c. 6. Inſt. 910.

(o) *D. Pocklington*, Sunday no Sabbath, p. 8.

(p) Concio 6. 9 19. 20. 21.

hemently fear, that if we proceed to celebrate the Bacchanals with mummeries, and masks, and dances, as we do at other times, and to provoke God to wrath, with ſo many wicked paſtimes, our ſin will be grown to the full at laſt, and the anger of the Lord be ſo far incenſed, that he will utterly deſtroy us, as we ſee he hath deſtroyed many nations, for what I pray hath deſtroyed Grecia, but even that very thing which we do? They were men exceedingly given to drunkenneſſe, feaſting and dancing, (and that upon ſacred times) as may be known, by the Orations of Baſil, *and* Chryſoſtome. *But what hath God done? becauſe they were addicted to theſe things, and eſpecially to Dancing, he hath impoſed ſuch a ſevere tyrant (to wit the Turke) upon their necks, that they now groane under the yoke, and are preſſed with ſo heavy a burthen, that they have neither Time nor Will to Dance or Caper.* Thus *Bellarmine* to his great admirers ſhame and refutation. If then this ſin of prophaning the Lords day, by dancing, Maygames, Ales, Paſtimes, or unneceſſary travell and labour, draw down Gods Plagues and vengeance upon whole Kingdomes and Churches, as theſe authors, (together with *Mr. John Field, in his declaration of the judgement of God, at Paris Garden, and Humphrey Roberts in his complaint for the Reformation of divers vain, and wicked abuſed exerciſes, practiſed on the Sabbath day, which tend to the hindrance of the Goſpel, and increaſe of many abominable vices: printed by Richard Jones, London 1580. together with Mr. Philip Stubs, in his Anatomie of abuſes, and M. John Northbrook in his Treatiſe where in Dicing, Dancing, vain playes and Enterludes, with other idle Paſtimes and exercciſes commonly uſed on the Sabbath day, are by the Word of God, and ancient Writers reproved, printed for George Biſhop. London, 1579.*) moſt punctually teſtifie: and the *Practice*

of Piety dedicated to his Majestie, and 39. times printed by publike authority resolves: no wonder if it hath lately caused God to unsheath his sword of exemplarie justice upon these particular persons, (that I speak not of the whole kingdome in generall now scourged with a fresh plague and lately a draught) whose tragicall examples I here present unto your view, to deterre all others from this sin. It is a true saying of *Cyprian*, *Præbentur cunctis Exempla, cum fuerint quibusdam irrogata Supplicia. The Divine punishments of a few, are warnings to all:* God grant that these may be so to us. *He* (saith the same Father) *is over audacious, who strives to passe over there, where he hath seen another to have fallen; he is outragiously head strong, who is not struck with fear, when he beholds another perish in his course, which he is running; he onely is a lover of his own safety, who takes warning by the Deaths of others: and he alone is a prudent man, who is made wise by the Ruins of other men.* God of his mercie vouchsafe that the exemplarie deaths of these few here specified (and of thousands more in this time of mortality, occasioned by this sinne of Sabbath-breaking were as the former pests; *Together with a Plague in Pope Pelagius the second his time, An. Dom.* 591. as *Petrus Blessensis* in his 20. *Sermon de Litania majori, records:*) may prove life to many; and the judgements on some, become remedies to cure all, who are sick of the self same sinne. Amen.

Examples

Examples of Gods Iudgements VPON SABBATH-BREAKERS.

THese Examples of Gods judgements hereunder set down, have fallen out within the ſpace of theſe few yeers, even ſince the Declaration for Sports (tolerated on the Lords day) was publiſhed, and read by many Miniſters in their congregations; for hereupon ill diſpoſed people (being as dry fewell, to which fire being put, quickly flameth forth; or as waters, pent up and reſtrained being let looſe, break forth more furiouſly) were ſo incouraged, if not inraged, as taking liberty diſpenſed, thereby ſo provoked God, that his wrath in ſundry places, hath broken out to the deſtruction of many, would to God to the inſtruction of any. And the judgements are ſo much the more remarkable, that ſo many in number, as here are obſerved, (beſides many more, no doubt which have not come to our ears) ſhould fall within ſo narrow a compaſſe of time, ſo thick, and that in ſo many places: as we read not of ſuch a number of judgements in this kinde for this one ſin throughout the whole hiſtory of time, from the Apoſtles hitherto.

So many there are of them, as, it were too heathenish to impute them to chance, & too much stupidity, and envy of Gods glory, not to acknowledge the speciall hand of God in them, upon such transgressors of his own sacred day: And it were to be wished, that all the examples in this kinde, within this compasse of time; were diligently collected and compiled into one Narration, for the further illustration of Gods glory, and for admonition to all Sabbath-breakers, who if they repent not, nor surcease from such their prophaneneſſe, it may justly be feared, that the number of such examples will be daily increased, till they make a heap for all the world, to stand amazed at. In the mean time, who so is wise, and will observe these things, even they shall understand the loving kindneſſe of the Lord: *Psal.* 107 43. As for the truth of them, I have good testimony under the hands of men of sufficient credit, for the most of them; and the rest hath come to our eares by credible report. If it shall so fall out, that one or two, or so, should prove otherwise, either for the substance, or circumstance; let not the Reader blame me, who have used my best diligence to enquire out the certain truth of them all, and I am sure the most of the examples are confirmed by witnesses without all exception, and none of them is to me of any suspected credit; So as here are no fained miracles, nor fabulous stories, nor old Wives tales, for prophane Scoffers to jeare at, and play upon, thereby to disgrace and discredit all truths in this kinde, as some of late have done (History of the Sabbath, part. 2. chap. 7. pag. 223.) but these examples are such, as will abide the triall and search of this present age, wherein are yet living so many both eare and eye witnesses of them.

Example

Example 1.

A woman about Northampton, the ſame day that ſhe heard the book for ſports read, went immediately, and having 3. pence in her purſe, hired a fellow to go to the next Town to fetch a Minſtrel, who coming, ſhe with others fell a dancing, which continued within night; at which time ſhe was got with childe, which at the birth ſhe murthering, was detected and apprehended, and being convented before the Juſtice, ſhe confeſſed it, and withall told the occaſion of it, ſaying, it was her falling to ſport on the Sabbath, upon reading of the book, ſo as for this treble ſinfull act, her preſumptuous prophaning of the Sabbath: which brought her adultery and that murther. She was according to the Law, both of God and man, put to death, much ſin and miſery followeth upon Sabbath-breaking.

Example 2.

Alſo at Northampton, in the laſt Eaſter Aſſiſes, there was a young man, who formerly by ſeeing the example of good people, in the due ſanctification of the Lords day or Sabbath, had begun to reform his former looſe kinde of life, and to frame his converſation according to Gods Word, and that in the well keeping of the Sabbath, abſtaining therein from ſports and paſtimes, and ſpending the whole day in the publike and private duties of it; but when once he heard of the publiſhing of the book for ſports, and paſtimes, he fell back again to his former wallowing, and being taken as he was picking a pocket, when the Judges were in the Church, upon examination confeſſed what he had formerly been, and how he had been reformed, and that upon the publiſhing

of the ſaid book, he was incouraged to run riot a freſh, by which means he fell into this impiety and iniquity, for the which he ſuffered death.

Example 3.

1634. A Maid at Enfield neer London, hearing of the liberty, which was given by the book, which was publiſhed for ſports, would needs go daunce, with others on the Lords day, ſaying ſhe would go daunce, ſo long as ſhe could ſtand on her legs; ſhe daunced ſo long, that thereof within two or three dayes ſhe died.

Example 4.

1634. Vpon May day laſt, being the Lords day, a Maid of the Miniſter of the Pariſh, Cripplegate, London, was married to a Widower having three children, the youngeſt being at Nurce in the countrey; upon this day they kept their feaſt in the Church-houſe joyning to the Church, where they ſpent all the afternoon in dauncing: but within one week after, the Plague began in that Pariſh in the new married mans houſe, where within a moneth it took away the man and his wife, and his two children that were in the houſe. And thus was the Plague brought firſt into that Pariſh this yeer.

To this we will adde another example, becauſe it fell within the ſame moneth, in the ſame Citie. A Miniſter, Rector of a Church in London, on the Saturday would go with two of his neighbours, boon companions, to be joviall the next day, being the Lords day, they conditioning that he ſhould beſtow a Sermon upon them. They on the Lords day, being now in the countrey, ſpent the forenoon idly: in the afternoon they go to viſit another

London

Minister, who had another benefice there in the Countrey; he puts his brother to preach: which done invites him, with his companions, to a boule of Sack. They drank so long, that the two neighbours tongues began to fail them. Home to their lodging within a few miles they betake them. That night their Minister could not sleep; and rising early to walk abroad, he returned with such a coldnesse upon him, that he looked, and felt like cold pale death; the two neighbours much dismaid, and with much ado get him home to London, where in that case continuing, he dieth before the next Sabbath day.

Example 6.

On *Jan.* 25. 1634. being the Lords day, in the time of the last great Frost 14. young men presuming to play at football upon the ice on the river Trent, neer to Gainsborow, coming all together to a place, the ice suddenly brake, and they were all drowned.

Example 7.

At *Dover* the very same Lords day, that the book was read, one in S. *James* Parish that played on a fiddle, went and played, and thereby called together a rout of wenches and young men: But he was thereupon that very day struck by divine hand, so as within two dayes he died. 1635.

Example 8.

At *Thurlow* in Suffolke, one making a feast to his friends on the Sabbath day, for joy of the publishing of the Book for Sports, was the next day pricked to death, by the sudden fall of a dagger stuck

Example 9.

At *Hellingly* five or six miles from *Lewes* in Sussex, the book being read on the Lords day, in the Church by the

the Miniſter, on the next day being Munday, an honeſt man, one *Tomkins* being on his way, a neighbour overtakes him, and ſcoffingly asks him, if he would go daunce with him the next Sunday; to whom the man anſwered, Take heed that thou be not dauncing in hell before that day come, or before it be long; By the next week Gods hand fell on this Scoffer, that himſelf and two more of his family died.

Example 9.

On February 9. 1634. being the Lords day, an Apothecaries man in Limeſtreet, London, rid to Barnet with another companion, to make merry, who returning home drunk, neer High-gate, met a Tinker, and offering him ſome abuſe, the Tinker ſtrikes one of their horſes, whereat the one bid the other run him thorow; who drawing his Rapier, ran the Tinker thorow the breaſt, that he fell down dead: thereupon being by and by apprehended, and confeſſing the fact, they were both ſent to Newgate.

Example 10.

1634. At Thornton neer Weſtcheſter, the people there, upon the firſt publiſhing of the book prepared for a ſolemn ſummer-ale. The bringing in of their *Lady flora* ſhould have been guarded with a Marſhall troop: the luſtieſt wench, and ſtouteſt young man in the town were choſen to be the purveyors for cakes, and for ribbons for favours; the ſolemnity was to be on the Munday, but the preparation on the Lords day, this luſty tall maid, on the Saturday before went to the mill, to fetch home the meal for cakes on her head, ſhe being ſtrong and able for the purpoſe: but in the way, paſſing by a hedge, ſhe was ſuddenly ſtruck by a divine ſtroke, and fell into the ditch, where ſhe was found dead, ſhe was ſuffered to lie abroad

in

in that pickle all the Lords day, till Munday morning, when the Coroner being ſent for, ſhe was thence carried to her grave immediately, where all her ſolemnity was buried with her, and all her vain thoughts in that verie day, wherein the great ſolemnity ſhould have been. And ſee what a good effect this wrought in the whole town; Firſt, all their mirth was turned into mourning, no ſummer ale kept, and beſides that, they being moved by the dreadfull ſtroke of God, took their May-pole down, which they had before ſet up, and never after would preſume to ſet it up again, or to have any more ſummer-ales, or may-games. God grant they continue in their ſober mindes, and that all other would learn to be wiſe by their example.

Example 11.

In Yorkſhire at a Wake, in the Pariſh of Otley at Baildon, on the Lords day, two of them ſitting at drink, late in the night, fell out and being parted, the one a little after finding his fellow, ſitting by the fire with his back towards him, comes behinde him, and with a hatchet chines him down the back, ſo as his bowels fell out; the murtherer flying immediately, and being hotly purſued, lept into a river, and ſo drowned himſelf. O fearfull fruits of carnall liberty! 1634.

Example 12.

One at Ham neer Kingſton, being a ſcoffer of all goodneſſe, and a common prophaner of the Sabbath, going abroad to ſee his grounds on the Lords day, and finding ſome neighbours cattell to have broken in, he runs to drive them out, and that with ſuch eagerneſſe, that he fell down dead inſtantly upon the place. 1635.

Example 13.

One *Wright* at Kingſton, being a ſcoffer of Religion, and rejoycing much at the ſuſpending of his Miniſter, and others, for not reading the book of Sports in their Churches, ſaying, he hoped to ſee them all ſo ſerved ſhortly: was within a day or two after ſtruck with a dead Palſey, all over the one ſide, and with blindneſſe and dumbneſſe, that he could neither go, nor ſee, nor ſpeak, and ſo lay in a miſerable manner for a fort-night, and then died.

Example 14.

1635. In Moorefields neer London, ſundry youths playing at Cat on the Lords day, two of them fell out, and the one hitting the other under the eare with his Cat, he therewith fell down for dead in the place, the other was ſent to priſon: but the dead for the time, by Gods mercy recovering, the priſoner was releaſed; which may be a warning both to them, and all other youth, to take heed how they ſo prophane the Lords day.

Example 15.

April 18. 1635. being Saturday, one travelling with three others from London to Maydenhead, he (the reſt ſpending the Sabbath there) would travell on his way, the next day being the Lords day, contrary both to Gods commandment, and alſo of the Lady whom he ſerved: who had given him ſtrict charge to obſerve the Sabbath, and not to travell on it. He rode in the morning to Henley, and there heard the Sermon, after that he fell to travell in the afternoon; but as he went in the way, leading his horſe in his hand gently down a plain deſcent, and even way, his horſe ſuddenly fell, and broke both his fore legs, the man fore agaſt at this not more ſudden, then

ſtrange

ſtrange diſaſter, which he could not but attribute to the immediate hand of God, and being paſt all hope of recovery was forced himſelf to knock his horſe on the head, and ſo to leave him, and being the next day overtaken at Abingron by his company, whom he had left the day before, and they asking him how it fell out, he was no further on his way, he ſmote his breaſt, and told them how it had befallen him in the way, ſaying that he had heard many a good Sermon, yet none of them or any thing elſe did ſo work upon his conſcience, as this thing did; and that this example ſhould be a warning unto him for ever travelling on the Sabbath day again. This is teſtified under the hands of thoſe three which had travelled with him, and overtook him.

Example 16.

At Dartmouth 1634. upon the coming forth and publiſhing of the book for ſports, a company of younkers on May-day morning before day, went into the countrey, to fetch home a May-pole with Drumme and Trumpet, whereat the neighbouring Inhabitants were affrighted, ſuppoſing ſome enemies had landed to ſack them, the Pole being thus brought home, and ſet up, they began to drink healths about it, and to it, till they could not ſtand ſo ſteady as the Pole did, whereupon the Major and Juſtice bound the ringleaders over to the Seſſions, whereupon theſe complaining to the Archbiſhops Vicar Generall, then in his viſitation, he prohibited the Juſtices to proceed againſt them in regard of the Kings book. But the Juſtices acquainted him, they did it for their diſorder, in tranſgreſſing the bounds of the book, hereupon theſe libertines ſcorning at Authority, one of them fell ſuddenly into a Conſumption, where-

* Deut. 28, 22.

of he ſhortly after died; now although this revelling was not on the Lords day, yet being upon any other day and eſpecially May-day, the May-pole ſet up thereon, giving occaſion to the prophanation of the Lords day the whole yeer after it was ſufficient to provoke God, to ſend plagues and judgements among them.

Example 17.

In the ſame yeer 1634. and in the ſame Shire, one *Edward Amerideth* a Gentleman, having been pained in his feet, and being upon his recovery, whereupon one ſaid unto him, he was glad to ſee him ſo nimble. *Amerideth* replied, that he doubted not, but to daunce about the May-pole the next Lords day: But behold the hand of the Lord, for before he moved out of that place, he was ſmitten with ſuch a feebleneſſe of heart, and dizſineſſe in his head, that deſiring help to carry him to an houſe, he died before the Lords day came, ſo fearfull it is to fall into the hands of the living God.

Example 18.

One in Gloceſterſhire being very forward to advance a ſolemne ſommer-meeting, wherein his ſon was to be a chief ſtickler, went himſelf in great jollity to ſee it, and there beholding it, he fell down ſuddenly, and ſo died.

Example 19.

A Miller at Churchdown, neer Gloceſter, would needs (contrary to the admonitions both of his Miniſter in private, and generally in publike, yea and that very day, and of other Chriſtian friends) keep a ſolemn Whitſon ale, for which he had made large preparation and proviſion, even of threeſcore dozen of cheeſecakes, with other things proportionable, in the Church-houſe, half a mile from his Mil, his muſicall inſtruments were ſet forth on

the

the ſide of the Church-houſe, where the Miniſter and people were to paſſe to the Church to Evening Prayer. When Prayer and Sermon were ended, the Drumme is ſtruck up, the peeces diſcharged, the Muſicians play, and the rowt fall a dauncing, till the evening; where they all with the Miller reſort to his Mill; where that evening before they had ſupt, about nine of the clock on Whitſunday, a fire took ſuddenly in his houſe over their heads, and was ſo brief and quick, that it burnt down his houſe and mill, and devoured with all the greateſt of all his other proviſion and houſholdſtuffe. This is confirmed by ſundry good teſtimonies.

Example 20.

Richard Benfield an Apparitor in the Pariſh of Hemſteed kept an Ale in the Church-houſe, joyning to the Church-yard with dauncing and revelling night and day without controule: pretending that the Biſhop would bear him out, and not unlikely, becauſe at his complaint to the Biſhop of his Miniſter, for preaching againſt dauncing and Maypoles, he was ſuſpended for his labour.) It happened that upon the Lords day at even, being the 20. day of April, that his youngeſt ſon was accuſed for ſtealing a purſe, and 20. ſhillings in it, from a Butcher who lay drunk upon the board or table in the Church-houſe, for which he was like to be hanged (the purſe being found about him.) Vpon the 21. day of the ſaid moneth, *Benfield* his eldeſt ſon *Richard* went down into *Hempſteeds Peirſe*, about ſome buſineſſe, and his youngeſt brother with him, where they met with a little boy called *Baker*, that had been a fiſhing) having ſome ſmall fiſhes in his hand. *Benfields* youngeſt ſonne would have taken theſe fiſhes from *Baker*, whereupon they fell together by the

eares. The eldeſt brother *Rich. Benfield* went to help his younger brother, being too weak for *Baker*. This *Baker* did ſwear a great oath that he would ſtab him, if he did meddle with him; upon which words *Benfield* fell upon *Baker*, gave him a box or two, and ran away. *Baker* followed him with his knife in his hand, overtook him, and thruſt his knife three inches deep into his body, which wound proved mortall, ſo that he never ſpake more words then theſe; Oh *Jack Baker* hath killed me, and ſo fell down. Two men being preſent there, took him up in their armes, brought him up into the Church-houſe alive, and ſo ſoon as they had put him out of their armes upon the table, he groaned, and died.

Remarkable it is, that where the Father drew ale upon the Lords day and ſo prophaned it: In the ſame place his ſon the next day drew his laſt breath: for that the puniſhment inflicted was ſtamped with the reſemblance of the ſin convicted.

Example 21.

1634. At Baunton in Dorcetſhire ſome being at bowls on the Lords day, one flinging his bowl at his fellow-bowler, hit him on the eare, ſo as the blood iſſued forth at the other eare, whereof he ſhortly died. The murtherer fled.

Example 22.

1634. One good man *Paul* neer Stoke in Dorcetſhire, rejoycing much at the erection of a ſummer-pole, at a Parish called Simsbury in Dorcetſhire, and ſaying before one of his neighbours, he would go ſee it, though he went naked through a quickſet hedge: which is a common proverbe they uſe: Going with wood in his armes to caſt into the bonfire, where he lived, and uſing theſe words:

Heaven

Heaven and earth are full of thy glory, O Lord: he was preſently ſmitten by the ſtroke of God, and within two or three daies died, and his wife with him. Theſe two laſt examples are teſtified by a Miniſter in his letter to a brother Miniſter.

Example 23.

In the edge of Eſſex neer Brinkley, two fellows working in a chalkpit, the one was boaſting to his fellow, how he had angred his Miſtreſſe with ſtaying ſo late at their ſports the laſt ſunday night, but he ſaid he would anger her worſe the next Sunday. He had no ſooner ſaid this, but ſuddenly the earth fell down upon him, and ſlew him out right, with the fall whereof his fellows limbe was broken, who had been alſo partner with him in his jollitie on the Lords day, eſcaping with his life, that he might tell the truth, that God might be glorified, and that by this warning he might repent of his ſin, and reform ſuch his prophaneneſſe, and remain as a pillar of ſalt, to ſeaſon others with fear by his example.

Example 24.

The laſt Spring a Miller hard by Wootton in Worceſterſhire, went on the Lords day to a wake, whence returning home again, the ſame day at night found his Mill and houſe all on a fire; this was teſtified by a Miniſter (in a Reply to another Miniſter) who was an eye witneſſe.

Example 25.

At Woolſton in the ſame countrey, where the ſaid Miniſters father had been Miniſter fourty yeers, and by Gods bleſſing upon his labours, had reformed things very well; yet upon the publication of this book in print, many of the inhabitants the Spring following, were imboldned to ſet up Maypoles, Morrice daunce, and a Whitſon

Whitſon ale, continuing their rude revelling a week together, with many affronts to their ancient and reverend Paſtor: but it pleaſed God, that not long after, a ſpark from a Smiths ſhop, caught in that roome where the ale was brewed, and though means were ready at hand, yet it could not be quenched, but ſet the houſe on fire, and preſently flew to the barn in which their diſorder was, and burnt the ſame with thirteen dwelling houſes more, moſt of whoſe Inhabitants were actors or abetters in the fame: This is teſtified by many.

Example 26.

Richard Jones ſon of Widow *Jones*, July 1634. not far from Dorcheſter, being ſeverely admoniſhed by his mother, when ſhe underſtood he had a purpoſe on Saturday night, to go on the Lords day with other companions to Stoake to play at a ſport, called Fives, but perſiſting in his reſolution, and going the next day, accordingly being the Lords day at Stoke, where he played at the ſaid ſport, at night returning home with his companions, *William Burges*, *William Hill*, *John Edwards*, after they had there well drunk, they fall firſt a juſtling one another in the way, then to boxes, and in the end *Edwards* ſtabbing *Jones* under the left ſide, he died thereof, the Munday night following about 7. of the clock. Behold here a terrible example of diſobedience, to Gods holy Commandments, not onely the fourth, but the fifth alſo.

Example 27.

At Ovendean in Suſſex about nine or ten miles from Alfriſton, *alias* Aſon, one *John Arcold*, of the age of one or two and twenty yeers, eldeſt ſon to *John Arcold*, a Blackſmith dwelling in Aſon, with other younkars would needs fall a ringing of the bels on a Sabbath day, preſuming

ming the Book for Sports gave them full libertie ſo to do. One of the Churchwardens *Robert Kenward* hindred them from their jangling; whereupon the ſaid *Arcold*, and his companions fell in ſome conteſtation with him, telling him that though he hindred them now, yet they would ring the next Sunday, whether he would or no. But the ſaid *John Arcold* the ringleader before the next Sunday came, was ſtruck with a ſickneſſe, in which he continued a fortnight or three weeks til he died, in which time *Robert Kenward* the Churchwarden, repairing to him, and putting him in minde of his bold affronting of him, he ſeemed to be ſorry for it, and promiſed, if God would be pleaſed to reſtore him again to his health, he would never do the like. God make his ſurviving companions, and all others, wiſe by his example.

Example 28.

At Walton upon Thames in Surrey, not far from Oatlands, in the laſt great Froſt, three young men on the Lords day, after they had been at the Church in the forenoon, where the Miniſter preſſing the words of his text, out of 2. *Cor.* 5. 10. that we muſt all appear before the judgement ſeat of Chriſt, &c. they the while whiſpering one to another, as they ſate. In the afternoon they went together over the Thames, upon the ice, unto a houſe of diſorder, and gaming, where they ſpent the reſt of the Lords day, and part of the night alſo in revelling, one of them in a Tavern merrily diſcourſing the next day of his Sabbath-acts, and voyage over the Ice; but on Tueſday next after, theſe three returning homwards, and attempting to paſſe againe over the Ice, they all ſanke downe to the bottome as ſtones, whereof one onely of them was miraculouſly preſerved, but the other two were 1634.

Eccl 11.9. drowned. Rejoyce, O young man, in thy youth, and let thy heart chear thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the ſight of thine eyes: But know thou, that for all theſe things God will bring thee unto judgement.

Example 29.

In the yeer of our Lord 1633. Octob. 26. after the book for ſports was known to be publiſhed in print, *David Price* a Welſhman, ſervant to one *Thomas Hill*, a known Graſier of that countrey, coming to Banbury with his drove on Saturday night, declared his purpoſe of driving them the next day, early in the morning being the Sabbath or Lords day: his Hoſt where he lodged, diſſwaded him, becauſe it was the Sabbath day, and told him that he would certainly be ſtopped, and made to pay for it according to the Statute. He anſwered that he would drive them, and let mee ſee (ſaith he) who will hinder me. So in the morning two other accompaning him, he went to fetch the Cattell out of the ground, one that knew him, mett him at the Townes end (not yet one of the Towne) and admoniſhed him, ſaying, What, David, to day, to day; he made no anſwere, but went onward, and though for any thing, that appeared to any other, or that himſelf complained of, he was then in good health, as ever he was, yet within little more then a ſtones caſt of the Town, he fell down dead ſuddenly, and was buried in Banbury Church-yard the next day after; None could diſcern any ſenſible or evident cauſe of ſo ſudden a ſurprizall; and himſelf gave no ſigne of any pain, weakneſſe, or ilneſſe, till the inſtant time he gave up the ghoſt.

Example 30.

At Wicks a Town betwixt Colcheſter and Harwich in Eſſex, upon Whitſonday laſt in the afternoon two fellows meeting at the football, the one killed the other.

Example 31.

At Oxford this laſt Summer on the Sabbath day, one *Bally Hawks* a Butcher, would needs go into his field with an hatchet and ſhovell to mend his ditch: his wife diſſwaded him what ſhe could, being the Sabbath day, but he ſaid he would go and make an end of his work, which he did, for ſuddenly he was ſtruck dead in his ditch, and ſo made an end of his work, and his life together.

Example 32.

Alſo at Oxford a Carpenter undertaking to mend a Stage in S. *Johns* Colledge on the Saturday night, for the finiſhing whereof he muſt of neceſſity ſpend ſome part of the Lords day morning, that the Stage might be ready againſt the Munday following, he that night fell backward from the ſtage, being not far from the ground, and brake his neck, and ſo ended his life in a fearfull Tragedie.

Example 33.

At Ivye Hinckley a mile from Oxford (about the time when May-poles are ſet up) on the Lords day after Evening Prayer, when moſt of the Town were at the May-pole, one *John Cooper*, ſervant to maſter *Tanmore* of the ſaid Town, going along the ſtreet, a maid out of a window in *John Nicols* his houſe, not far from the May-pole, called him to come in thither; where alſo was another maid, and a young man named *Chriſtopher Young*, ſervant to Maſter *Wills* of the ſaid Town; *John Cooper*

at first refused to come to them, but the maid earnestly intreating him, he yeelded to her, and being come in, sate down by the other two, where having sate awhile, the foresaid *Christopher Young* spied a Gun over the chimney, which he supposing not to be charged, fondly took down, and fell a tampering with it, and first levelled at the Maids, and after held it up against *John Cooper*, as he sate, and unwittingly lifting up the cock, it struck fire, and the peece discharged, and shot the said *John Cooper* thorow the shoulder, so that he died presently, being heard onely to say, O Lord.

Example 34.

A young man neer Bowe, going to swim in the river on Essex side, on the Lords day in the afternoon, was drowned

Example 35.

Two boyes of S. *Albons*, going to Verolanes Ponds, a mile off to swim on the Lords day, July 19. one of them was drowned, and the other hardly escaped.

Example 36.

At Ramsey in Suffolke, a tall man on the Lords day going with others to swim, and being advertised and warned of a hole in the water, he sware that there was no place there could drowne him, but by and by on a sudden he was missing, being now under water, and so drowned.

Example 37.

On September 13. 1635. being the Lords day, two young men of the Parish of S. *Dunstans* in the West, London, going to swim, were both drowned.

Example

Example 38.

At Twiford in Buckinghamshire, a fellow playing at cudgels on the Lords day (for as some say, upon a revell day) received a hurt in the face, whereof he died the next week.

Example 39.

At Lemster, one Master Powel, Januar. 1634. on the Lords day serving a Writ of *Sub pœna* (and that of purpose on that day as is credibly reported) upon one Mr. *Shuit* a Gentleman, this he did in the Church-yard. To soon as they were come out of the Church: Mr. *Shuit* thereupon told him, I thought you had been an honester man then so, to do this upon this day; he replyed, I hope I am never a whit the more dishonest, or lesse holy for that: having spoken this, he suddenly fell down dead, and spake not a word more. his wife seeing this, was suddenly struck with sickenesse.

Example 40.

A fellow in Somersetshire being to make a Tent upon the Lords day, for a Faire that was to be kept upon the Munday following, said one on the Saturday, that they would reare it to morrow, so the next day which was the Lords day, being drunk, he died the same day roaring.

Example 41.

At Corsham in Wiltshire, in the Whitsunweek, at a Whitsun-ale, one *Mark Hubert*, a lusty young man, undertaking to act the fools part, was so extreamly drunk and hurt with falls taken in the time of his drunkennesse, that shortly he took his bed, where he lay very loathsomely, in most grievous pain, untill the next day of June, being the Lords day, on which he died at 4. of the clock

in the afternoon (the uſuall time for youth to take their liberty) and was buried the ſame day, before 9. of the clock, and yet he burſt, before he was laid into his grave. See *Feb* 31. 3.

Example 42.

At Topudle in Dorcetſhire, one *John Hooper alias Cole*, upon the promulgation of the ſaid Book, was let down into a Well to cleanſe it, for to brew beer for a Whitſonale, by *Francis Laurence alias Smith*, and *Stephen Pope* Churchwardens), which Well was in the back-ſide of *Richard Laurence alias Smith*. Which *John Hooper* fell from the rope into the Well, where he died.

Example 43.

At Glaſſenbury in Sommerſetſhire, at the ſetting up of a May-pole, it miſcarrying fell upon a child, and ſlew it, & it is reported that it was the Churchwardens child, who was the chief ſtickler in the buſineſſe. Alſo when the May-pole in the ſame Town, was again the ſecond time a ſetting up, a fire took in the Town, ſo as all the people about the May-pole were forced to leave it, and to run to the quenching of the fire.

Example 44.

A May-lord of miſrule, not far from thence became mad upon it.

Example 45.

Alſo at Batterſey neer London, the laſt yeer a notable example of Gods judgement befell a fidler, the youth of the town of both ſexes, being aſſembled ſolemnly to ſet up a garland upon their May-pole and having got a tabor and pipe for the purpoſe, he with the pipe in his mouth, fell down dead and never ſpake word.

Example 46.

On May 31. 1635. being the Lords day, one *Richard Clerk* (an apprentise unto *Timothy Denorell* shoomaker of Sherston in the countrey of Wiltshire, within three miles of Tedbury,) being drunk at the Church-house in the same Parish, told *Henry Larram* of the same Parish, that was then in the same place drunk likewise with the Church-house ale, that he the said *Richard*, would either hang himself, or drown himself, demanding of the said *Henry* which of the two was best; unto whom he replied, that he hoped he would do neither; on the day following, being Munday in the morning, the said *Richard Clerk* was seen to go through the street, without a band, as if he had been going about his masters business, and putting on his band without the Town, he got up into the middle of a tree, and there did hang himself. A miserable effect of carnall liberty and prophane meetings on the Lords day.

Example 47.

The 31. May 1635. the book of recreation was read in the Parish Church of Alvelye in *Comit. Salop.* in the afternoon, after all divine exercises publike ended, there fell out a bloody fight betwixt 3. of Alvelye above said, and one of Envield of the countrey of Stafford neer adjacent, in so much that the man of Envield was sore wounded, and had his jaw-bone broken, so that he could not eat his meat for the sustaining of nature. In his extremity he laid his death to the charge of the other 3. The Churchwardens of the parish of Alvelie above said, presented these 4. for prophaning of the Sabbath to my Lord his grace of Canterbury (to use the words of the relation) being the time of his metropoliticall visitation,

since

since which time two of the parties fled; the third was committed to prison in Shrewsbury, and was the next Assises to come to his answer.

Example 48.

In March betwixt 1634. and 1635. at Billericay in Essex, one *Theophilus Peafe*, the Ministers son of that Town, went to ring the bels on the Sabbath day, whom the Churchwardens for that time hindred; But against the next Sabbath, he gathered a company together, saying he would ring in despite of the Churchwardens. While he was a ringing, he was taken with a giddinesse like one drunk, and so sickned, and about three daies after died.

Example 49.

Anno 1635. January or thereabout in Chichester Diocesse, one *Thomas Perkin*, a wilfull and usuall prophaner of Gods Sabbath in Hailing South, being ringing on a Sabbath day, the rope took him up, and ringing him about eight foot high, he fell down on his head, and was taken up dead, and so remained long, but life at last was gotten into him, yet the bruise in his head is so great and dangerous as death is expected, and little hope of life remaineth.

Example 50.

At Craies, two miles from Billerikey, a servant of M. *Holdsworth*, Minister there, ringing on the Sabbath, his Master sent to forbid him: but he would ring still, and before he had done ringing, he was struck sick, and a while after died. This was a little after the book for sports was publikely read in the Church.

Example 51.

In June 1635. on the Lords day, the Tapster and Chamberlain

Chamberlain of the Queens head in Southwarke, rid into Kent to be merry, and having drunk liberally, riding homewards, the one of them fell from his horſe, and broke his neck.

Example 52.

Alſo in June 1635. and as ſome report the very ſame Lords day, in Southwarke at the red Lion, neer S. *Georges* Church, in the afternoon, a man with another ſate drinking ſo long, that the other about ſix of the clock departing, fell aſleep ſo, that he never awaked again.

Example 53.

In the moneth of July 1634. one Mr. *Quince* the Chirurgion of the Tower of London, having an horſe to ſel, and meeting with a chapman, went to Coleman-ſtreet, where the horſe was kept, to ſee and contract for him, on the Lords day in the afternoon; the horſe being ſadled, Mr. *Quince* gets upon his back, to ſhew his chapman how well he would pace; which done, as he was a lighting off his back, his foot, which lighted on the ground ſlipped, the other foot hung in the ſtirrup, ſo as he fell to the ground, and with the fall brake his thigh-bone ſhort off, ſo that he was carried from the place to an houſe neer adjoyning, where he lay in great pain and agonie for eight weeks ſpace or more, almoſt deſpairing of his life, and never ſtirring out of his bed: at laſt it pleaſed God, by degrees to recover and reſtore him to the uſe of his leg again, he having little uſe of it (and that with great pain) for half a yeers ſpace and more. His ſon had diſſwaded him from riding, becauſe it was the Lords day; and himſelf hath ſince acknowledged it a juſt judgement of God upon him for prophaning that ſacred time, which hath made him more carefully to frequent the Church, and

to avoid the prophanation of the Lords day ever ſince. This the party himſelf, and moſt of the Tower can teſtifie.

Example 54.

Many more examples might here be added, not onely ſuch as have fallen out within theſe few yeers laſt paſt, ſince the ſaid book was publiſhed by the Miniſters in their Churches, but alſo, ſince the book was firſt of all printed and publiſhed; the very bruit whereof, without being read by Miniſters, was enough, and too much to imbolden youth to take their liberty in prophaning the Lords day, but for the preſent, I will adde but one more. At Chidlington upon the edge of Hertfordſhire, not fat from Hitchin, a company of fellows upon a holy day being to play a match at Foot-ball, one of them was tolling the bell, to aſſemble the reſt, ſome being come into the Church the randevoze of their meeting, ſuddenly in thundring was ſeen a black ball come tumbling down a hill neer by; which took its courſe directly into the Church, there it flew into the Bell-free and firſt ſlew him, that tolled the bell, then it fluſtered about the Church and hurted divers of them, and at laſt burſting, left a filthy ſtinke like to that of brimſtone, and ſo left a terrour to all ſuch ſpend thrifts of precious time, and eſpecially ſuch as is dedicated to ſacred uſes: *Who ſo is wiſe and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the Lord.* Pſal. 107. 43.

Example 55.

Vpon May-Eve *Thomas Troe* of Gloceſter, Carpenter in the Pariſh of S. *Michael*, ſome coming unto him, and asking him, whether he would go with them to fetch the May-pole, he ſwore by the Lords wounds, that he would,

would, though he never went more. Now whiles he was working on the May-pole on May day morning, before he had finished his work, the Lord smote him with such a lamenesse and swelling in all his limbs, that he could neither go, nor lift his hands to his mouth, to feed himself, but kept his bed for half a yeer together, and stil goes lame to this day; May 4. 1636.

Example 56.

About a yeer since 1639. in Ashton under the Hill, in the Parish of Beckford, in the countrey of Glocester, the Minister there Mr. *Blackwell*, having occasion in his Sermon in the afternoon on the Lords day to reprove the prophaning of that day by sports, &c. as soon as the Sermon was done, a young man of that place used these words, Now Mr. *Blackwell* hath done, we'le begin; and so taking the cudgels, playes with them; and at the second or third bout, he received a thrust in one of his eyes, that thrust it quite out, so as it hanged by, and could never recover it again.

THese Examples of divine justice, so notorious, so remarkable both for number and variety, having fallen out in so narrow a compasse of time, and so dispersed over the whole land, as every particular place, and countrey might take speciall notice thereof if they will; not take, and make impression in our stony hearts, to move us to speedy repentance (as for many other enormities, and crying sins, so in speciall) for this our ring-leading sin of the heathenish prophanation of the Sabbath, or Lords day: what plea can we make for our selves; why the Lord of the Sabbath should not send some universall, epidemicall sweeping calamity upon the land, sparing

or ithet ſmall nor great? And now, that the plague and peſtilence begins to break forth, and ſpreads it ſelf much amongſt us, the Lord ſhooting theſe his terrible venemous arrows, from which not even Princes nor Prelates palaces can ſecure themſelves, from becoming his buts and marks: What can we more impute it unto, as the cauſe thereof, then to this grand ſin, of the prophanation of the Sabbath or Lords day, occaſioned ſo much the more by the publiſhing of the late book for ſports, and that, by the Miniſters themſelves? For was it not the judgement and confeſſion of King *James* of famous memory, and of the whole State and Kingdome in an exhortation publiſhed in that great plague, beginning with his reign, 1603. where are theſe words: The Lords Sabbath is not kept holy, but polluted, &c. and therefore the cauſe is apparant, why the plague is broken in amongſt us? And was not the ſame exhortation afterwards republiſhed by our gracious King *Charles* (whom God long preſerve a religious and righteous Governor over us) in the firſt yeer of his reign, with the approbation of the whole Parliament, where the ſame is acknowledged of that other great plague, in the beginning of his Reigne 1625. namely, that one principall and ſpeciall cauſe thereof, was *the not keeping holy, but polluting the Lords day?* And if this were a principall cauſe of thoſe great plagues then, why not of this which now we ſuffer? yea what Plague upon plagues may we not juſtly expect to break forth upon us in theſe dayes, wherein we have increaſed and ſurpaſſed our fathers ſins, and that in ſuch a height, as they reach up to heaven, to pull down flames and flakes of vengeance upon our heads. And ſo much the more, ſith upon the publiſhing of the ſaid book, ſo manifold

manifold miſchiefs have attended and followed, as never any age ſince Chriſt, much leſſe ſuch a Chriſtian ſtate as we profeſſe to be, hath ſeen, or ever heard the like. For beſides the open violation of Gods holy commandment, the 4th. Morall, acknowledged in our * Homily to be the ground of our Chriſtian Sabbath day (as it is there, no leſſe then 8. ſeverall times diſtinctly ſtiled; as alſo in another * Homily twice, which by the way makes me wonder at the audacious inſolence, & arrogant ignorance of ſome new Maſters in theſe dayes, and in particular of Dr. *Pock* in his *Sunday no Sabbath*, who is not aſhamed to avouch with open mouth, that the name of Sabbath was never given to the Lords day, untill it was brought in by *John Knox*, and others of the puritan faction in the yeer 1554. What ſaith he then to the Homilies of our Church, which were ſet forth in K. *Edw.* 6. his Reign, and ſo I am ſure before 1554. by three or foure yeers, now theſe (to omit innumerable teſtimonies more, both out of ancient Fathers, and the Prelates of this land; too large to be comprehended in a Parentheſis, (being enow to furniſh a pretty Treatiſe) theſe our Homilies (I ſay) ſo frequently and clearly called the Lords day the Sabbath day, before *John Knox* called it ſo, 1554. And the ſame Homilies being ſet forth afreſh by Queen *Elizabeth*, 1562. will Dr. *P.* dare to charge the learned and pious compilers of them, a pack of Puritans, or (as ſome other) *Nevell Sabbatarians?* But this by the way) by which violation (I ſay) of the Sabbath or Lords day, God is intolerably diſhonoured, and his religion diſgraced through outragious libertiniſme: What an invention of Antichriſtian tyranny hath broken in at the opening of this great ſluice? What havock is made in our Church

* Homily of the time and place of Prayer. *Part.* 1. *p.* 124. 125. 126.

* *Hom. againſt Rebellion. par.* 3. *pag.* 192.

* Doctor *White* Bp. of Ely.

by ſundry of the Hierarchy in ſuſpending godly Miniſters, depriving them of their liberty, livelihood, and Freeholds, againſt all Laws of God and man, ſo as they, their wives and children are expoſed to beggery and all miſery, and their flocks to be devoured of the Wolves, and to become a prey to the roaring Lion; and all this, becauſe they dare not offer violence to their conſciences, in doing that, which ſhould diſhonour God, indanger their own, and their peoples ſouls, abaſe before God and man the authority and dignity to their Miniſtery, condemne the innocent people of God, and call the wicked righteous, teach inferiours rebellion to their ſuperiours, and in a word haſten the pulling down of vengeance from heaven upon the Land? O ye heavens, ſtand amazed at this ſight! Tell it not in Gath, nor publiſh it in the ſtreets of Askelon, leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed triumph. What could the Pope have done more, then ſome of our Prelates have done in this kinde, for the darkning of the glory of Chriſts kingdome, and for the ſetting up of Antichriſts throne again in this Land? But our Lord ſaith, *Ye ſhall know them by their fruits.* Beſides, what impudencie and impiety hath broken out from ſundry aierie and ambitious ſpirits, who have dared in their late publiſhed books upon books, to belch out their blaſphemies againſt God, and the power, purity, and profeſſion of the Religion eſtabliſhed amongſt us for ſo many yeers. Nor onely is the floodgate of all prophaneneſſe and impiety broken up, in the violation of the fourth commandment, but of the fifth alſo, when as, by occaſion of the publiſhing of the ſaid book (which inhibits Magiſtrates and Superiors, to reſtrain or puniſh youth for taking ſuch liberty

on

on the Lords day, as the book alloweth, and which all other books, writings, monuments of Fathers, Councels, Kings, Emperors, Divines ancient and modern, Protestants and Papists, have universally with one vote and voice cried down, till now but yesterday a new generation of *Maleferiati* hath risen up, outdaring and defining the whole world and God himself) inferiour persons exalt themselves in high contempt against their Superiors, as the common vulgar against the Magistrate and Minister, servants against their masters, children against their parents, and wanton wives against their husbands, which hath caused such outcries and complaints of masters, for their servants unbridled and uncontrowled outrage on the Lords day; which must also in-jure them with pride and presumption of spirit the whole week after, and so their whole life, while like vntamed colts they have thus learned to take the bit between their teeth, and so to run a gallop into all excesse of riot.

So as if the book be not all the sooner called in, and authors of those late books against the sanctification of the Lords day condignly punished; and a speedy reformation hereof set on foot: how can we look for a stay of the plague untill the Land be consumed? Now the Lord make us wise, to lay these things to heart, *lest he teare in peeces, and there be none to deliver.* For as never any Christian Church hath produced such monstrous impieties: so never any Church hath been the theatre of such tragicall examples of divine wrath, as our Land is like to be, if we speedily repent not. Vnlesse therefore we repent, we shall all likewise perish, as these examples have done before us.

Now for these so many, so markable examples of Gods

Gods judgements inflicted upon the violaters and prophaners of the Lords day, and that in ſo ſhort a time, even ſince the book for ſuch ſports was publiſhed, we may thus argue and conclude.

That, for which the Lord inflicteth and executeth ſo many notorious and ſevere judgements, muſt needs be a notorious and hainous ſin, and ſo a breach of his holy commandment.

But for the violation and prophanation of the Lords day by ſports and paſtimes, or by ſervile works, the Lord inflicteth and executeth many notorious and ſevere judgements, as of late we have ſeen. *Erg.* the violation and prophanation of the Lords day is a notorious and hainous ſin, and ſo a breach of Gods holy commandment.

The major Propoſition is a Maxime in Divinity. God puniſheth no man, but for ſin: and ſin is a tranſgreſſion of Gods law: 1. *Joh.* 3. 4. For the Minor propoſition, it is ſo clear, as it cannot be denied, except men will be ſenſeleſſe and blinde Atheiſts. But they that fear God, ſhall declare the work of God, for they ſhall wiſely conſider of his doing; as *Pſal.* 64. 9. Now if the violation or prophanation of the Lords day be a ſin, and ſo a tranſgreſſion of Gods holy commandment: then of what holy commandment, but of the fourth. And if of the fourth, then the holy keeping of the Lords day for the Chriſtian Sabbath, is grounded upon the fourth Commandment, and commanded in it, as God hath abundantly teſtified by his many remarkable judgements, even within theſe two yeers, as hath been ſhewed.

ob. But here ſome may object: God may puniſh men for the breach of humane ordinances, which are out of the expreſſe

expresse commandments of God. So in this instance, God may punish the violation or prophanation of the Lords day by such sports, or wakes, as being a breach of a humane ordinance, or Ecclesiasticall institution.

Answ. I answer it is true, all humane ordinances, being not against Gods word, are to be observed for conscience sake of Gods commandment, commanding subjection to all ordinances of men for the Lords sake.

And if it were a humane ordinance, to dedicate this day of holy rest to God by a perpetuall vow and Decree: then the greater is their sin, that devoure that which is sanctified, and after the vow make inquirie, how it may be violated. So as they are liable to the like judgements, for so doing, without repentance.

THE EPILOGVE.

THus have I presented you with a large Scene of late severall examples of Gods judgements upon Sabbath-breakers, and such (a) disorderly people, *who have been so presumptuous as to prophane the Lords own sacred day, against the monitions of Gods faithfull Ministers, with unnecessarie labour, vain sports and idle pastimes. To which I might annex many ancient Precedents of like nature which I pretermit, only one excepted, which is remarkable.* In the yeer of our Lord 1583. in the famous Metropolis of this our Land, the City of London, two Citizens, the one leaving his wife, the other her husband, and committing adulterie together on the Lords day, it pleased God to strike them dead with fire from heaven, whilest they were in the very act of uncleanesse, their bodies being left dead in the place half burnt up, sending out a most loath-

(a) So the Statute of 1. Caroli c. 1. stiles them.

ſome ſavour, for a ſpectacle of Gods avenging Juſtice unto others, to teach them both to ſhun the ſin of adultery and of Sabbath-breaking too, *and to take heed how they commit any ſin or wickedneſſe at any time, and eſpecially on Gods ſacred day, or how they follow dauncing, may-games, Moriſdaunces, Ales, and ſuch laſcivious paſtimes,* (b) which commonly end in whoredome, adultery, as being ſtrong allurements thereunto, *this judgement was ſo famous and remarkable, that* Laurentius Bayenlinke, *a forrain Hiſtorian, in his* Opus Chronologicum orbis univerſi Antwerp. 1611. p. 110. *hath thought good to regiſter it to poſterity, if any deem theſe judgements ſtrange, or that God ſhould inflict ſuch puniſhments on this ſin, which ſome now juſtifie, as a part of Chriſtian liberty, both in the Pulpit and in* (c) printed works. *I ſhall onely intreat ſuch to remember, that the whole* Convocation houſe, all the Archbiſhops, Biſhops, Archdeacons, and greateſt Clerks of England in their book intituled, *The Inſtitution of a Chriſtian Man*, ſubſcribed with all their names, and dedicated to King *Hen.* 8. *anno* 1537. *and* King *Hen.* 8. himſelf in his own book inſcribed A neceſſarie doctrine and erudition for any Chriſtian man ſet forth by the Kings Majeſtie of England, with the adviſe and approbation of the Lords ſpirituall and temporall, and Nether houſe of Parliament, *anno* 1543. *and by* the King himſelf, dedicated under his name and title to all his faithfull and loving Subjects, and publiſhed by vertue of the Statute, *of* 32. *H.* 8. *c.* 26. in the expoſition of the fourth Commandment, *have in the very dawning of Reformation inſerted* all Biſhops and Preachers diligently to inſtruct and teach the people, committed to their ſpirituall charge (*and I wiſh that ſome Biſhops would now do it*) that againſt this commandment gene-

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(b) *Vincentius Volnacenſis Spec. moral. li. 2. Pt. 9. Diſt. 6. Mr. Northbrook, Stubs, Brant, Lovel,* and others in their Treatiſes againſt dauncing.

(c) The late Treatiſe, Hiſtory and Diſcourſe of the Sabbath, Sunday No Sabbath, Doctor *Pri.* and a ſoveraigne Antidote againſt Sabbatarian Novelties.

rally do offend all they, which having no lawfull impediment, do not give themselves upon the holy day to hear the Word of God, to remember the benefits of God, to give thanks for the same, to pray, to exercise such holy works both publikely in the Church, and privately in their houses, as be appointed for such holy dayes: but (as commonly is used) passe the time either in idlenesse, in gluttony, in riot, or other vain and idle pastime, *Do * break this Commandment.* For surely such keeping of holy day, is not according to the intent and meaning of this Commandment, (*as some new* * Doctors *now dogmatize*) but after the usage and custome of the Jews, (*though some late Rabbies would make the world beleeve* that the strict sanctification of the Lords day, and the restraining of vain sports and pastimes on it, is Jewish, when (a) *Ignatius*, (b) *Augustine*, (c) *Cirillus Alexandrinus*, (d) *Ephraim Syrus*, (e) *Socrates*, *Scholasticus*, (f) *Theodosius* the Emperour, (g) *Beda*, *Vincentius Belvacensis*, *and generally al Authors since*, have branded dauncing, sports, and recreations on the Lords day both as Jewish and heathenish; and (i) Dr. *John White* in his way to the true Church defended and published by his elder brother, Dr. *Fr. White* now Bishop of Ely, (k) Mr. *Zanchie*, (l) *Wolfg. Musculus*, (m) Mr. *John Sprint*, as Popish and licentious; tending to the overthrow of piety, and desolation of publike Government) and doth not please God, but doth much more offend him, *and provoke his indignation and wrath towards us.* For as (n) St. *Augustine* saith of the Jews, they should be better occupied, labouring in the fields,

* *Ergo* it is in force, and the prophaning of the Lords day a sin against it.

* As the Treatise, History, Discourse of the Sabbath.

(a) *Epist. 6. ad magnesianos.*
(b) *Tract 3. in Ioh. & 10. chordit. c 3. In Ps. 32. 91. De consensu Evang. li. 2. c. 27*
(c) *In Ioh. Evang li. 8. c. 5.*
(d) *Homily de festis diebus.*
(e) *Eccl. Hist. l. 7. c. 23.*
(f) *Codicis Theodosii l. 15. tit. 5. lex. 5.*
(g) *Enart in Ps 91.*
(h) *Speculum morale li. 3. part 9. c. 6.*
(i) *Edit. 5. Lon. 1624. Sect. 38. n. 1. p. 110. Sect. 43. digr. 46. n. 6. p. 165. 186.*
(k) *In 4. præceptum.*
(l) *In Ioh. Ev. c. 7. fol. 273.*
(m) Proposition for the Christian Sabbath, p. 4.
(n) *In Ioan. tract. 2. in Ps 32. & 91. de 10. chordis 3.*

fields, and to be at plough, then to be idle at home. And women ſhould better beſtow their time in ſpinning of wooll, then on the Sabbath day to looſe their time in leaping or dauncing, and other idle wantonneſſe. *Now if the whole Clergy, King, State, and Parliament were ſo quick-ſighted as in thoſe times of darkneſſe to ſee a* Lords day Sabbath *in the fourth Commandment, to be* Wholly, onely and intirely dedicated to God and his true worſhip, *as they there teach; and ſo pious as to beleeve, that the exerciſe of vain idle ſports, paſtimes, and dauncing on it*, did much more offend God, then ploughing or ſpinning, and provoke his wrath and indignation towards us; *no wonder if we in the clear ſunſhine of the Goſpel behold ſo many ſad ſpectacles of his wrath, and indignation againſt the offenders of this commandment in this kinde, to teach theſe* blinde Seers and ſeducing guides (as (o) Biſhop *Latimer long ſince named them*) *that God is now as jealous for the ſanctification of his day, and as much offended with the prophaneneſſe of it, and infringers of the fourth Commandment, by unneceſſarie labours, travell, or idle paſtimes, as he had been in any age, if not rather much more, in regard of the great light of the Goſpel, that hath for theſe many yeers ſo clearly ſhined amongſt us, which if they will not yet beleeve, I ſhall at once cloſe up their mouthes with the reſolution of our Homilies ratified by* (p) Act of Parliament, *and the* 35. Article of our Church, *to which theſe Novellers have ſubſcribed, and* whoſe Patronage they pretend againſt all (q) novell Sabatarians: But alas (*ſaith* (r) *the Homily*) all theſe notwithſtanding (*and I pray God I may not ſtill* ſay notwithſtanding *all theſe freſh examples*) it is lamentable to ſee the wicked boldneſſe of thoſe, that will be counted Gods people who paſſe nothing at all of keeping and hallowing the Sunday.

(o) In his Sermons.

(p) 13 *Eliz. c.* 12. which ratifies the 39. Articles.

(q) The treatiſe and hiſtory of the Sabbath.

(r) *Part.* 1. of the time and place of prayer. *p.* 126.

day. And these people are of two sorts; the one sort, if they have businesse to do, though there be no extreme need, they must not spare for the Sunday, they must ride journeys on the Sunday, they must drive and carry on the Sunday, they must come and ferry on the Sunday, they must buy and sell on the Sunday, they must keep Markets and Fairs on the Sunday; finally they use all dayes alike, work dayes and holy dayes are all one. The other sort is *Worse* (so the Homily *against these* new masters, *who make* labour in mens callings on the Lords day *Worse* and more unlawfull then dauncing and Pastimes, contrary to the judgement of [t] Saint *Augustine*, *Gregory* the great, [u] *Alensis*, and all [x] Writers since, who *una voce* resolve, that it is better and more lawfull to plough and spin on the Sabbath day, then to daunce:) for although they will not travell and labour on the Sunday, as they do on the work day, yet they will not rest *in holinesse* as God commandeth; but they rest in ungodlinesse and filthinesse, prauncing in their pride, pranking and pricking, pointing and painting themselves to be gorgeous and gay, they rest in excesse and superfluitie, in gluttony and drunkennesse (as they *do at Wakes, Ales, and May-poles*) like rats and swine, they rest in brawling and raylings, in quarrelling and fighting, they rest in wantonnesse (*and what else is dauncing, Morisdauncing, maygaming, &c.*) in toyish talking, in filthy fleshlinesse, so that it doth too evidently appear, that God is more dishonoured, and the devill better served on Sunday, then upon all the dayes of the week besides. And I assure you, that the beasts that are commanded to rest on the Sunday, honour God better then this kinde of people, for they offend not God, they break

[s] Treatise of the Sabbath day p. 251.

[t] *Tract. 3. in Iob. In Ps. 32. & 91. de tochordis c. 3.*

[u] *Apud Alex. Alensis summ. Theologiæ part. 4. q. 11. m. 2. Art. 11.*

[x] *Media villa Peraldus Nider Volaterranus, F. Martyr, Musculus, Stuckius, Areius, Hyperius, Szegedine, Angel. de Clavasio. Dr. Bound, Dr. Griffith, Williams Practise of Piety, Osmund Lake, and infinite others.*

break not their holy dayes. Wherefore, O ye people of God, lay your hands upon your hearts, repent and amend this grievous and dangerous wickednesse, stand in awe of the commandment of God, gladly follow the example of God himself, be not disobedient to the godly order of Christs Church used and kept from the Apostles times untill this day, fear the displeasure and just plagues of Almighty God if ye be negligent, and forbear not labouring and travelling on the [a] *Sabbath day*, and do not resort together to celebrate and magnifie Gods blessed name in quiet holinesse and godly reverence. *I shall conclude all with the words of the Councell of* Paris under *Lewis* and *Lotharius*, *Ann.* 829. *li.* 1. *c.* 30. *& li.* 3. *c.* 5. *&* 19. *Multa alia terribilia judicia, &c.* Many other terrible judgements have been, and hitherto are, whereby is declared how much God is offended with the dishonour of this day. Wherefore the Imperiall highnesse is specially to be implored of the [b] Priests, that this power ordained of God for the honour and reverence of so great a day, may put a fear into all men, lest none of what condition soever presume on this holy and venerable day to use these and the like sports, dauncings and leapings hereafter, because while they do these things, they both darken the glory of Christianity, and give occasion to the blasphemers of Christs name the more to dishonour him.

[a] See the Homily 3. times stiles the Lords day, and the 3. Homily of rebellion twice.

[b] Note.

We require also, and earnestly intreat, that in the observation of the Lords day, as we have a long time beseeched you, you use due care that unlesse great necessity constrain you, free your selves on that day, as much as may be from worldly cares and sollicitousnesse. And that which becometh the honour of so great a day, that both you your selves do it, and by your example do teach

teach and compell yours to do it.

We wholsomely admoniſh all faithfull people, that they give due honour and reverence to the Lords day, becauſe the diſhonour of this day doth both much ſwarve and abhor from Chriſtian religion, and doth without doubt procure the perill of ſouls to the violaters thereof; *And with that of the* Councell of Burges, *an.* 1583. *apud Bachellum Decreta Eccleſiæ Gal. l. 4. Tit. 7. c. 2.* Although Lords dayes and holy dayes are inſtituted onely for this purpoſe, that faithfull Chriſtians abſtaining from externall and gainfull works, might more freely and with greater pietie give themſelves to divine worſhip, and to the meditation of the infinite benefits of Gods goodnes towards mankinde, and to being *wholy* taken up with the wholſome duties of religion, ſhould diligently beware as *Ignatius* admoniſheth the *Philippians*, that they ſhould not abuſe holy dayes with any diſgrace or injuries, yet notwithſtanding in our times, it preposterouſly and uſually comes to paſſe, that both ſolemne and religious dayes are not onely ſpent in tranſacting, unlawfull and ſecular buſineſſe, but likewiſe in luxury, laſciviouſneſſe, prohibited ſports, and paſtimes, Revels, and the exerciſing of other wickednesſes, whereupon it is not to be doubted, that for the greateſt part, ſo many calamities wherewith we were ſo long time [illegible] inflicted on us by God, who is [illegible] againſt us by ſo great wickedneſſe. To appeaſe whoſe preſent anger, and likewiſe to avert his greater indignation hanging over our heads: we command all Pariſh Prieſts of our Province, that they frequently and ſeriouſly admoniſh the people, that on Lords dayes they not onely keep themſelves from all prohibited works, but likewiſe that they

be

be *ex animo* cordially and religiously, present at all sacred mysteries of the Church, and at the preaching of Gods Word, and that they pretermit not the works of piety in relieving the poore, comforting the afflicted, and in doing other pious things, wherein Christian profession and charitie do most of all shine forth. And we exhort all Magistrates according to their and our duty, as far as possibly we may, that they would take care, that those holy and solemne dayes should be holily and piously celebrated, this being principally in their power, and belonging to their charge. Neither verily can any manner of Governing the Common-wealth, be better, or more praise-worthie then that which gives the first place and care to divine worship and religion.

LONDON:
Printed for *John Wright junior*, and for *The. Bates*, and are to be sold at their shops in the Old Bayley.
1642.

A 2

A CHARITABLE CHVRCH WARDEN.

OR, Godard

An Hypocrite Anatomiz'd.

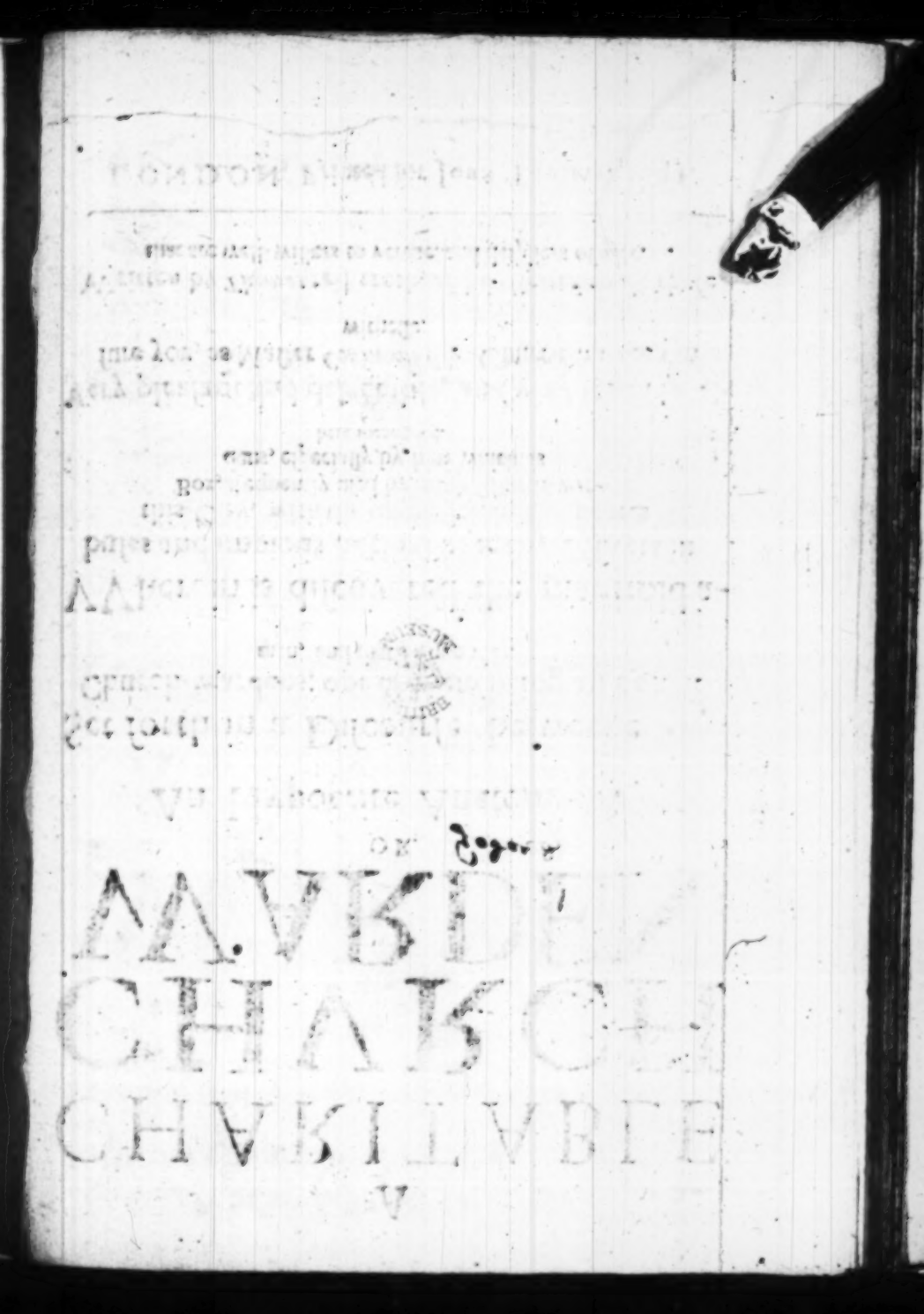
Set forth in a Diſcourſe betweene two Church-wardens, one of them being an honeſt man, and that's a wonder.

VVherein is diſcovered the manifold abuſes and impious Actions of many Officers in this City, with the oppreſſion of the poores Box, frequently uſed by many Church-wardens, eſpecially by him which is here mentioned.

Very pleaſant and delectable, and very true i'le aſſure you, as Maſter *Cornwall* the Church-warden can witneſſe.

Written by *Thomas* tell-troth, and dedicated to all thoſe that are well-willers to vertue, and deſpiſers of vice.

LONDON Printed for Iohn Thomas, 1641.



The Charitable Church-wardens,

Mr. Coney-meale, and Mr. True-man.

True-man.

WEll met Mr. *Coniemeale* whether away so fast this melancholy morning.

Con. Troth neighbour, I am going to get a protection, or a Iustices warrant.

True. What's the matter man?

Con. I'le tell you Neighbour, you know that last winter coales were extreame deare, and our Parishoners being charitably dispos'd laid in thirty chaldron of coals at their owne charge for the releife of the poore, and because I could get no sellering so convenient for my owne benifit I laid them in my owne, and alack you know wee poore Churchwardens take all and pay all, we beare all the burthen of the Parish upon our backs; therefore I thought best now while I had the staffe in my own hand, to make use of time, and get something by my place, and yet as I am an honest man I sold the poore folks them at a reasonable rate; they gave me but sixteene-pence a bushell.

Tru. What did they cost you?

Con. Why truly Neighbour they cost me (as I am an honest man) seven pence a bushell, I got but poore 9. pence in a bushell.

Tru. was not that enough Neighbour?

Con. Oh my honesty neighbour 'twas very reasonable, and yet these beggerly Rogues are not content, but abuse me, and throw durt upon my hats, nay the dagletails water-bearers threaten to scratch my eyes out, nay my seven

ſtarres are ſo imbrodered with kennell-durt, that they appeare like ſo many broken Citizens muffled in blacke cloaks to hide them from the phangs of *Tripes* & his griping aſſociates and long nayl'd *Griffins*, wherefore I intend to go: to a Juſtice that promiſed me not (*Long*) agoe to ſtand my friend and bind them all to the peace.

Tru. Beliave him not, he durſt not doe it, he dares not take your part in ſo vnjuſt a cauſe.

Con. Is it not juſt that every one ſhould live by his calling, am not I call'd to be a Churchwarden, and when did your ever know but that the Churchwarden char'd with the poore, ſhall a man have a place and ſhall he not make a benefit of it.

Tru. But Neighbour ſuch benifit will turne to loſſe in the end, the curſes of the poore are like killing plagues theirs no reſiſting of them.

Con. Tut, tut, tell not me of their curſes, what care I if they ſtarve ſo that I have enough, what care I if they ſit and blow their fingers for want of fire, ſo I have coales, yet if they will give me my price I care not if I truſt any poore man for halfe a buſhell, provided that they leave me a ſufficient pawne, the times are dangerous, and I am loath to be a looſer by my love.

Tru. Well Brother, I am ſorry to heare your reſolution, but pray tell me whē you were overſeer for the poore, how did you order your ſums of mony that were gathered. *Con.* By rates, and that which was given on Communion dayes, then Brother are you to learne that, at theſe yeares, ile tell you every inferior Office from the under Beadle to the Doctor of the Parish is perfect in that quaint myſterie. *Tru.* Pray relate it.

Con. As for monies gathered by rates, that we for the more

more gloſſe to colour our proceeding, diſtribute juſtly to the poore according to their neceſſities, becauſe they partly know to what valew the rates amount, onely now and then we ſhare a crowne or an Angell, for expences ſpent in our Circuits, though perhaps wee ſpend not above ſix pence, alas Brother you know the labourer is worthy of his hire. *Tru.* But for the other monies which is gathered on Communion dayes.

Con. That is equally ſhar'd amongſt the poore Officers, alas; Sack muſt be had in the morning to make us ſpeake cleare and cry, *Pray remember the Poore*, heartily, and then at noone a cup of burn't wine to warme us after wee have ſtood an houre in the cold, alas Brother, our places are chargeable, and therefore we had need have ſome cõmings in, ſhould the poore have all and wee none, they would be rich, and then wee ſhould be poore Churchwardens indeed.

Tru. J have often wondred indeed, that men have been ſo ambitious to get Offices, which J conceived could not chooſe but be very expenſive and laborious, but never knew till now what the reaſon was, I had thought it had bin a charitable diſpoſition that induc't them to take upon them ſo troubleſome a Stewardſhip.

Con. No no brother you are deceived, 'tis no ſuch matter, 'tis ambition to have our wives pleaſed, who are never content though we doe as much as poſſible wee can our ſelves, and winke at their doings abroad, yet if they be not exalted as high as their Husbands creſts, they never leave pouting, and perhaps ſcolding too at their Huſbands want of ſufficiency (of wit J meane)

Tru. Speake you by experience Maſter *Coniwooll*, was your wife guilty that way.

Con. O abhominably, ſhe was never quiet till ſhee had the title of Mrs. Churchwarden, that ſhe might take the

uppet hand of her betters, and sit in the chiefe places at Gossipings and Feasts, then flew my stock for this taffata Petty-coate, and that lac't Gorget, that I protest to you Neighbour as I am an honest man, had not the poores box helpt me and lent me money a matter of five and twenty times in one yeare, I had been as poore as *Iob*, and as low a Rascall as ever lay under a Hedge.

Tru. It seemes neighbour the poores box ha's bin a true friend to you, that ha's furnisht you upon all occasions.

Con. I protest to you in sincerity, it ha's been an indifferent friend, but I have had many strings to my Bow. For I had the fortune to be made Executor to a good Gentleman, he left me a brace of thousand pounds, Heaven rest his soule, but I thanke my wit I increast it, for every Legacy that he gave, I detained in my hands some twelve moneths, putting them off with faire promises, and that I could not get in debts, then after I had made use of the money a matter of a twelve moneth, I payd them their moneys all in farthings a crowne seal'd up together, and out of every crowne I gelded a shilling.

Tru. But would they take them, were they content with farthings.

Con. Content or not, it is all one to me if they would take & give me a discharge they might, if not they should not get a crosse, tush, I knew them poore, and should they goe to Law i'de make their Legacies serve to fee some clubfisted Lawyer, and hold them play with their owne moneys.

Tru. But doe not you thinke of death, your ill-got goods will never thrive, besides doe not you feare to boast these actions, your Parishioners by your owne words may overthrow you, and force you to make a restitution.

Con. I let them, alas they dare not, they are as deep themselves.

ſelves, beſides the Maſters of our Pariſh you know, are of my profeſſion and J can plague them, J know they doe not love me, but they dare not diſpleaſe or taxe my actions, becauſe themſelves are guilty of the ſame.

Tru. Pray ſir relate, how you can curbe them, and keepe them ſo in Awe.

Con. J ſhall ſir, J have a Pattent lately granted, me, to buy, ingroſſe, and ſell all ſorts of *Coniwooll* which make our Caſtors, nor can they buy a handfull in the City but what they fetch from me, at ſuch a rate as J ſhall pleaſe to afford to ſell them at, and ſhould they murmur at my equall ſhare, or weakes allowance from the Poore-mans box, i'de ſo torment them with my *Coniwooll*, there ſhould not be a Caſtor in the Kingdome but what my ſhop ſhould utter.

Tru. Believe me a rare Project.

Con. A Project, the Abel-Alderman was but an Aſſe to me, J have got more by my Pattent in one moneth, then ever he ſhall doe as long as he lives, although he ſhould broach his owne Hogſhead, and *Kitverts* to boote, tuſh ther's ne're a ſtate informer of them all that J feare, ile live ſecure and merrily, and brother be rul'd by me, you are but newly come to your place, but if you'le come to my houſe, *I* will give you ſuch directions, as *J* warrant, you although the poore curſe you, the curſe of poverty ſhall never fall upon you.

Tru. Well neighbour, *J* will come and ſee you.

Con. You ſhall be kindly welcome, *I* muſt away to find my Iuſtice, *I* feare J have ſtay'd to (*Long*) and then thoſe beggerly Rogues will ſcape his powdering tub, farewell neighbour, farewell. *Tru.* Ill ſhall hee fare, that takes thy councell, had J not beleeved it; well my faire Haberdaſher, it ſhall goe hard but il'e ſpoyle your proceeding,

and

and be a meanes to right the poore, which in this City ſuffers under the tyranie of ſuch irreligious Officers, but firſt ile goe and deliver a Coppy of theſe abuſes to the higher Powers, and I will come a witneſſe againſt this gryping Haberdaſher, it's not his leaſe for a long life ſhall ſecure him, if I prevaile, and that the poore obtaine what I deſire.

Inſtead of curſes, I ſhall have their prayer,
My cauſe is juſt then why ſhould I deſpayre,
Poore folks pray for me, for till death ile ſtand,
The beſt Church-warden, in this Engliſh Land.

FINIS.



THE PENITENT DEATH OF A VVOEFVLL SINNER.

OR,

THE PENITENT DEATH OF *JOHN ATHERTON*

Executed at DUBLIN the 5. of December. 1640. With ſome Annotations upon ſeverall paſſages in it.

As alſo the Sermon, with ſome further *Enlargements*, preached at his Buriall.

By *Nicholas Barnard* Deane of Ardagh in IRELAND.

Quis in ſeculo peccavit enormiùs Paulo? Quis in religione graviùs Petro? illi tamen per Pœnitentiam aſſequuti ſunt non ſolum Miniſterium, ſed Magiſterium ſanctitatis. Nolite ergo ante tempus judicare, quia fortaſſe quos vos laudatis, Deus reprehendit, & quos vos reprehenditis, ille laudabit, Primi noviſſimi, & noviſſimi Primi. Petr. Chryſolog.

DVBLIN,
Printed by the Society of Stationers. 1641.



TO THE MOST

REVEREND

FATHER IN GOD,

IAMES

Lord Archbiſhop of ARMAGH,

Lord PRIMATE of all

IRELAND.

May it pleaſe your Grace.

THeſe little Tractats, as they derive their being from your Graces command; ſo (like rivolets to the Sea) doe they returne to you againe. Accept them as the firſt fruits of your owne Induſtry upon the Author; who muſt ever acknowledge he owes himſelfe alſo. What [a] *Paulinus* writes to S. *Auguſtine*, *Os tuum fiſtulam aquæ vivæ, & venam fontis æterni merito dixerim, cujus deſiderio ſitivit in te anima mea, & ubertate tui fluminis inebriari terra mea concupivit*, was indeed the cauſe of my thirſting alſo, and the Loadſtone that gave me a happy draught in your ſervice, many yeares agon out of my native ſoile into this Kingdome, which, me thinkes, this

[a] Epiſt. 31.

year by your abſence hath ſuffered a great Eclipſe; and yet we cannot grudge the Church in this floting age, ſuch a *Steereſ-man*, nor ſo pious a *Prince*, ſo pretious an *Eare-ring*. That which is related of the forenamed Father, [b] *Menſam habebat hoſpitibus expoſitam, ſed frugiferis ſermonibus, magis quam exquiſitis edulijs optiparam, ſemper de re quadam frugifera commentabatur, ut non minus animi Convivarum reficerentur quam corpora*, is ſo well known to be your Graces daily practice, that it needs no further application, the offals of whoſe diſcourſe carefully gathered up, were *able* to *perfect* a Divine *to every good work*. In a word, [c] *Eraſmus* his deſcription of him, by what S. *Paul* requires in a Biſhop, me thought in the reading (*mutato nomine*) it was your owne *Picture*, by which, if others in this age had been *drawne*, I beleeve, the office had never been ſo much as queſtioned.

The very ſubjects of both theſe diſcourſes were they wrot by whomſoever, could not but claime an Intereſt in your Grace. The *Converſion* of *Sinners*, by a *Conſtant Preaching*, who (unleſſe a *Stranger in Iſrael*) but muſt acknowledge to be your Character. Nay, this and much more, is no newes to [d] *Strangers*, whoſe large relation from abroad,

[b] Eraſ. in Ep. ad Arch. Toled. an. op. Auguſt. & Poſſidon. de vit. Auguſt. *In ipsi mensâ potius disputationum quam epulationem diligebat.*

[c] Ibid. *Quasi Deus voluerit in Augustino tanquam in unâ tabulâ vividâ quoddam exemplar Episcopi repræsentare, omnibus virtutum numeris absolutum, &c.*

[d] *Fred. Spanhemius* Profeſſor of Divinity in Geneva (*dubiorum Evangelicorum pars tertia*) in his Epiſtle Dedicatory, largely. *P. Bertius, in tabul. Geograph.* Speaking of Dablin, and the Colledge, addes this only, *Fameuse pour la presence de Jacobus Usserius Theologien homme de grande erudition & pieté, & sur tout celebre par ses escrits, natif de Dablin. Joan. Selden, marmor Arundell. in editionis causa. Reverendiß. Antistes Jacobus Usserius Archiep. Armachanus, vir summa pietate, judicio singulari, usq; ad miraculum doctus, & literis severioribus promovendis natus, &c.* Is. Caſaubonus, Abrah. Scultetus. Camdenus with divers others. By which, it is evident, that if ſome ſo advanced have miſcarried, the fault hath not been (as the vulgar apprehends) in the ſoile, but in the ſeed: *Et hîsce connumerandis, non vel utilitatis publicæ gratia vir, vel divinæ benignitati gratanter. Ut est enim mirifice, non agnoscere laudis, ita gratitudinis, non tacere virtus, per quæ Deus tanta communis largitur humano generi.*

may

may prevent any further from home, onely 'tis no *flattery* to atteſt it. Your continued Motto of [c] *Væ mihi ſi non evangelizavero*, both in your Epiſcopall, and Archiepiſcopall ſeales, is as worthy of memory, as imitation, where that *Woe* may light I know not, but ſurely S. *Pauls* [f] *repoſita eſt mihi corona*, will be your portion. How little your Grace affects theſe kinde of expreſſions, I am not now to learne, *And* for my ſelfe, let this be my plea againſt any miſ-judgings in others, [g] *Rare examples ought to be ſet up like* [h] *lights, where they may be ſeen*, and in the words of S. *Paul*, I wiſh it might be a [i] meanes *to provoke to emulation thoſe which are my fleſh, and might ſave ſome of them*, [k] *Fac tu ſimiliter*, is the onely intended morall: Be ſtill the Honour of your Nation, the Sacred firſt fruits of this Colledge, the Prime light of this our Iſrael, where (according to *Ioſhua's* wiſh) you may like the *Sun ſtand ſtill* in the firmament of our Church, *till* all the *enemies* of it, be made its *foot-ſtoole*, So prayes many thouſands, and among them, as having moſt cauſe

[c] 1 Cor. 9.16.

[f] 2 Cor. 4.8.

[g] *Egregia virtutis exempla veluti lumen in edito ponenda ſunt, ut omnibus præluceant, multoſq; ad æmulationem accendant.*

[h] *Mat.* 5. 15, 16

[i] Rom. 11. 14

[k] Luke 10. 37.

Your Graces moſt humble

and affectionate Servant

Drogheda April. 28.
1641.

N. Barnard

To the Reader.

ACcording to my directions in some Circumstances thou hast here presented this pensive Relation finished indeed long agone, but delayed the Presse hitherto, by some unusuall miscarriage. Howsoever, it falles out to be as seasonable now. A scandalous ryming Pamphlet lately Printed in the abuse of him, diverse scattered written papers full of mistakes (some pretended to have their Originall from my selfe) may likely have come to thy view, as mine, Let this vindicate him, and give thee full satisfaction in both. Had I beene commanded this service sooner, thou mightest possibly have had some other usefull passages remembred. And had it not beene in so busie a time, it may be, it might have appeared more refined. As it is, For the Matter, beleeve it to be wholly true, as comming from one, whom no Relation whatsoever can suspect him partiall. For the style, the plainer it is, the more fitting a Narration, and I have the rather affected it, that the profit intended might be of a further extent. Read it with shunning these two Rockes, Presumption, and Despayre, The former, by the difficultie and hazard thou shalt finde him labouring in at first, the latter, by that Mercy hee obtayn'd at last, Where thou seest Gods speciall worke, Magnifie it, any blessed change in a sinner, rejoyce at it, Any thing exemplary for thy selfe, bee not thy owne enemie so much, as to slight it. Let God have the Glory, Thou the benefit, The Church cleard of scandall, and he hath his desire, who is

Thine in him, by whom

are all things.

N. B.

A Relation of the penitent Death OF THE SAID IOHN ATHERTON.

Executed at DUBLIN the fifth day of December. 1640.

Written by *Nicholas Barnard* Deane of Ardagh in IRELAND.

FOr his Arraigment, though it held long, I heard it not, onely his carriage then is by all *condemned*, and it is not my intent in the leaſt meaſure to excuſe it. The ſubject of this Diſcourſe is onely to declare, how afterwards *he judged, and* [a] *condemned himſelfe*, and ſo we truſt is *not* condemned *of God*. How he deepely repented and [b] *cryed to Heaven* for pardon, whereof he received a *rare memorable Teſtimony*, as we ſhall heare afterwards.

On Saturday in the afternoone being the 28. *of November*, and the next day after his Condemnation, I went to ſee him firſt, when having had ſome ſpeech with him of the Scandall of the Fact, Iuſtice of the Sentence, Miſery of his Condition without Repentance, (of each of which he heard me long with ſilence) at length he asked me, if I were ſent by any to him, when he underſtood I was not, but that I came of my ſelfe, he tooke me by the hand, and replyed, *I was very welcome to him*, beleeved I had no other end but his good, that indeed he had been moved to ſend for me, but being thus come of my ſelfe, *he tooke me as ſent of God*. He acknowledged his ſtupidity and

a 1 *Cor.* 11. 32, 33. S. *Auguſt.* brings in God thus ſaying from Heaven to a Penitent ſinner. Parcamus huic homini, quia ipſe ſibi non pepercit, agnoſcamus, quia ipſe agnoſcit, converſus eſt ad puniendum ſe, convertar & ego ad liberandum. *in pſal.* 84.

b 2 *Chro.* 32. 29

c Peccavi peccatum grande, turbataeſt conſcientia, ſed non perturbabitur, quoniam vulnera Domini recordabor, non deſpero, quoniam ubi abundaverunt delicta, ſuperabundavit & gratia. *Aug.*
d *Jonah* 3. 6. *Exod.* 33. 4. Pœnitentes ſerico & purpura Induti, Chriſtum inducre ſincerè non poſſunt. *Cypr.* Qui Deo appropinquas, non veſtium quærc ornamenta, ſed morum. *Auguſt.*

ſenſleſneſſe, deſired me to take a further libertie of Speech unto me, to preach the Law to him, to aggravate his ſins by the higheſt circumſtances, that he might grow but ſenſible of the flames of Hell: In ſubjects of this nature we ſpent neare two houres, when I left him plyable, onely with this aſſurance, that in c *Chriſt* his ſinnes were *pardonable*. His requeſt then was, that I would not leave the Towne, till I left him in better caſe, that as he had begunne, ſo he would continue to open himſelfe unto me, and would in all things be ordered by me, and prayed me to ſee the end of him; to which I yeelded.

As a Preparative to the maine, I adviſed him to *Lay aſide all rich* d *cloathing*, and to put on the meaneſt he had. To let the chamber be kept e *dark*: To deprive himſelf of the ſolace of any f *company*, but ſuch as came to give him ſpirituall Counſell, and ſo to commit himſelf cloſe priſoner to his owne *thoughts*, that if upon neceſſitie any meat was brought unto him, he ſhould eat it in a ſolitary way alone; And chiefly to give himſelf to *faſting*, g even to the afflicting of his body, which he had ſo pampered, as a meanes to effect the ſorrow of the Soule. To have his h *Coffin* made, and brought into his Chamber, which

e The light is ſweet, and a pleaſant thing it is, for the eyes to ſee the Sunne. *Eccleſ.* 11. 7. The light of the eyes rejoyceth the heart. *Prov.* 15. 30. f *Jerem.* 15. 17. I ſate alone, &c. *Lam.* 3. 28. He ſitteth alone, and keepes ſilence, &c. *Zach.* 12. 12. Every family a part, &c. *Peter* went out of the company, and wept. *Luke* 22. 62. Quamdiu quis permiſtus eſt turbis, & in multitudine fluctuantium volutatur, non vacat Deo, nec poteſt eſſe ſanctus. *Origen. Hom.* 8. *ſup. Levit.* Johannes in Eremo nutritur, Chriſtum expectat in ſolitudine. S. *Chryſoſt.* compares Penitents remaining ſtill amongſt company, to trees by the high-way ſide, whoſe fruit ſeldome comes to maturity, therefore (ſaith he) when thou repenteſt, Recede de jva, & planta te in loco ſecreto, ut nec mundus tecum habeat aliquid commune, nec tu mundo, &c. *ſup. Mat.* g 1 *Sam.* 12. 16. &c. Jejunium purgat mentem, ſubjicit ſpiritui carnem, cor facit contritum, & humiliatum, conſcientiæ nebulas diſperdit. *Aug. in ſerm. de Jejun.* Pœnitentia quaſi punientia, quòd pœnitendo ſe punit. *Hug. de Myſt. Eccleſ.* h *Jon.* 19. 41. Joſeph of Arimathea had his ſepulchre in his garden; Miſer homo quare omni horâ te non diſponis, cogita te jam mortuum, quem ſis neceſſitate morituram, cogita, qualiter oculi vertentur in capite, venæ rumpentur, cor ſcindetur, &c.

howſo-

howſoever they were but ſmall things in themſelves, yet altogether were very conducible to a further end, as he acknowledged afterwards. I went to him uſually three times a day, to relate what diſcourſe we had, and what moſt affected him would be tedious; *In ſumme*, he firſt entred into a ſerious and ſpeciall conſideration of all his ſinnes. In thought, word, and deed, of Omiſſion, or Commiſſion againſt God, or man, which he drew out according to the ſeverall Commandements, of which they were breaches, and for his memory by his pen put all into one [m] *Inditement*, wherein he might at once, as in a glaſſe, view the face of his ſoule. *After* this rough draught, that he might be the more aſtoniſhed, he went over them againe with marginall aggravations, whereby they became exceeding ſinfull, by the circumſtances of of time when, place where, and perſon againſt whom, done againſt the light of knowledge, often cheks of conſcience, many ſeaſonable Admonitions in publike and private, notwithſtanding the apparent hand of God in ſeveall croſſes, ſpeciall mercies, unexpected preſervation. Then he conſidered with what *preſumption* he had ſinned, even before Gods face, though he knew he was by him, and looked on all the while, *Hamans aggravation for Eſter, The Theeves condemnation to ſteale before the Iudges eyes.* What hardneſſe of heart after it, though he could not but know God was angry with him, yet [n] continued *careleſſe* whether he were pleaſed or no: (*ſuch an anſwer of a ſervant in a ſmall matter, would much incenſe his Maſter.*) [o] *His reproving*, and ſharpe cenſuring others for the ſame faults (which muſt needs leave him altogether [p] *inexcuſable*, and further bind him over to condemnation.) His often *relapſes* after vowes in ſickneſſe, after receiving the Sacrament of the Lords Supper, each of which ſinnes ſo often [q] *reiterated*, added to the heape, as multiplying of the ſame figures doe in numbers, (*a great Plea againſt a Rebell being often pardoned.*) Upon this in the next place did he make a ſtand, in thinking what a miſe-

[m] In Teſtamentis aſcende contra te, & reum conſtitue ante te, noli te ponere poſt te, ne Deus te ponat ante te. *Aug. de util. agend. pen.*

[n] Non dolere quia peccaveris magis iraſci facit Deum, quàm illud peccatũ, quod ante perpetraveris: *Coryſ. in Mat.*

[o] Simulata ſanctitas eſt duplex iniquitas. *Auguſt.*

[p] See *Rom.* 2. 1, 2, 3, 21. 23.

[q] See Amos 1. 2. For three tranſgreſſions, and for foure, &c. Frequenter lugens & peccans vix veniã obtinet, nihil proſunt lachrymæ, ſi replicantur peccata, nihil valet veniam poſcere, & denuò iterare. *Aug.*

a miſerable condition he muſt needs be in, if he ſhould now *dye in his ſinnes*: *viz.* A loſt and undone man for ever. He *imagined* with himſelfe, as if he now ſaw the day of Iudgement ſet, heard the Trumpet ſounding, the voyce crying, *Ariſe ye dead*; as if he [t] *beheld* the graves opening, the earth and ſea, like Gods Goale, giving up the priſoners, our Saviour upon the Throne, in flaming fire, both judge, and witneſſe, Every mans life, and his among the reſt, reading before men and Angels, and in concluſion a finall ſentence pronouncing upon his body and ſoule, Hell accordingly with his wide mouth inlarged to receive him, thoſe ſpirits of darkneſſe ready to ſeize on him, &c.

[t] Pœnitentis eſt contemplari quid ipſe ſit, quid intra ſe, quid extra, quid infra, quid ſupra, quid contra, quid ante, quid poſteà ſit. *Chryſ. de ſymbol.*

Theſe thoughts, and the like had their worke upon him in ſome frights and aſtoniſhments, but a ſpirit of Contrition and Compunction, he complained, was farre from him: How often did I heare him yet crying out, *Oh! can you give me any receipt that will worke my heart into teares and ſorrow*, The eye of his underſtanding, he confeſſed, was ſufficiently enlightned; His conſcience ſmitten, but ſtill his heart, and affections were hardned. *All my friends*, ſaith he, *as aſhamed of me, have forſaken me, But if God withdraw his Grace from me, what ſhall I doe?* And ſo deſired me to ſpeak to any in the Towne, whom I thought would be compaſſionate of his Condition, *to* [u] *pray* for him, for which he thought there was more cauſe than for any bodily ſickneſſe. And here by his owne experience (whatſoever he had before uttered) he utterly condemned that doctrine of *Free-will* naturally in man to any ſaving good, *that* [x] *though* it be in his own power, thus to kill himſelfe, yet it is not to make himſelfe alive againe. How firmely did he now beleeve Repentance to be *the* [y] *gift of God*, that it is he that *worketh the will*

[u] Pleniſſima peccatorũ obtinetur ablutio, quando totius Eccleſiæ una eſt oratio, imò duorum vel trium ſanctorũ pio conſenſui omnia quæ poposcerint Dominus præſtanda promiſit, præcipua eſt ratio utilitatis ubi vigilat cura communis. *Leo.*

[x] Etſi datum fuiſſet voluntati poſſe ſtare, ne caderet, non tamen reſurgere, ſi caderet, non enim tam facile eſt exire de foveâ quam in eam labi. Potes à te deficere, ſed teipſum reſicere non potes, ille reficit, qui te fecit. *Aug. in Pſ.* 94. See this ſubject fully opened, and the ancient doctrine of the Church declared in the now Lord Primates Anſwers to the Jeſuits Challenge of Free-will. [y] *Acts* 5. 31. 2 *Tim.* 3. 15. A quo homo habet ut ſit, apud illum habet ut benè ſit, Converſio non homini, ſed Deo ſit aſcribenda. *Aug.*

and

* *and the deed?* How happy did he apprehend thoſe that had *broken hearts*, though not *bound up* againe with comfort? And how unhappy ſuch, whoſe hardened hearts could not repent, though ſwimming in all earthly contents? And yet herein he had *a dore of hope*, that his dry ſoule in time ſhould be watred with this dew of Heaven, in that God did not give him over with *Cain* unto deſpaire, but ſtill he ſtuck to his firſt Principle, that mercy was attaineable, his ſinnes pardonable. The thing he onely wanted was Gods act in x *powring upon him that ſpirit of Grace, and ſupplication*, whereby he might *mourne, and be in bitterneſſe of weeping* for them: That there was *a* y *fountaine of ſalvation opened* to him *for ſinne and for uncleanneſſe*, He ſaw; but his caſe was like the poore impotent man at *the* z *poole of Bethesda*, wanted one to put him in; his firſt ſupporter in this caſe was that of *Nehemiah*, who *deſires* a *to feare thy Name*, that of our Saviour, *You* b *that are heavie laden*, and *whoſoever will, whoſoever is a thirſt, come*; And indeed this was ſome change in him, before he was wont to fling the thoughts of griefe out of his mind, did his utmoſt to put them from him; Now he bewayled their abſence, He grieved that he could not grieve, To be altogether inſenſible, is very oppoſite to the State of Grace, but to be ſenſible of an Inſenſibleneſſe proceeds from ſome already. The ſight and ſenſe of ſinne was *ſome* d *pledge* of a further perfection, at leaſt that God had not given him *over unto death*, as *Manaohs* wife ſayd to her husband, *if* e *the Lord were pleaſed to kill us, he would not have ſhewn us thus much, nor told us ſuch things as theſe.*

In this wreſtling with God for repentance, and ſuch a meaſure of godly ſorrow, that might be f *proportionable* for ſo great a ſinner, was Munday, and part of Tueſday ſpent by him: When in the afternoone upon ſome further diſcourſe, the ſore of his ſoule being now ripened, burſt forth, and his mind being g *a burthen* to himſelfe, he unloaded his Conſcience to me in ſome Particulars, but with ſuch a flood of h *teares*, caſting himſelfe downe to

* *Phil.* 2.13.

x *Zach.* 12. 10.
y *Zach.* 13. 1.
z *Joh.* 5. 7.
a *Neh.* 1. 11.
b *Mat.* 11.28.
c *Joh.* 7. 37.
Revel. 22. 17.
d Cum Deus mentem ingreditur, proculdubiò mox pœnitentiæ gemitus ſequatur. *Greg.*
e *Judg.* 13.23.
f Neceſſaria eſt pœnitentia, quæ aut æquet crimina aut excedat. *Heron.*
g Quia tui plenus non ſum ideo mihi oneri ſum. *Aug. Conf.*
h Oratio Deum levit, ſed lachryma cogit, oratio ſicca, eſt bonum opus, at quando per lachrymas irrigatur, eſt Holocauſtũ pingue. *Greg. in Pſal.* 20.

the ground, taking me by the hand, and desiring me to kneele downe by him, and pray for him, that I have never seen the like, whereas before he could swallow grosse acts without trouble, now onely the thoughts of his heart, put him to a most grievous Agony, that astonished me, and wrung many teares from my selfe. *A good foundation to begin at the heart,* [i] *evill thoughts and affections howsoever common, yet ought to be of no small reckoning with us, the first sinne of the divell (being a spirit) could be no other.*

And here 'tis observable that, as they say, a Pine apple or a Flint are sooner broken upon a soft bed, then on a hard floore; so the representing unto him, the most compassionate, [k] *mercifull Nature* of God, willing yet to be friends with him, so apt to forgive, and forget all injuries, I say, the opening unto him the infinite [l] *sweet disposition* of him, whom he had offended, raysed up in him this holy indignation against himselfe, and was a meanes to melt him into an entrance of this happy condition: *Many that never could be* [m] *moved with threatnings, have been overcome with kindneße*; It is the Argument of the Apostle, *Rom.* 12.1. as elsewhere.

And after this by some interruption of other Company, I was compeld to leave him till late at night, when I found him getting further ground of himselfe, and that time was the first I heard him pray, the maine subject being a sorrowfull, large confession of his vilenesse, with deepe aggravations, prevalent arguments for mercie; hearty thankefulnesse for any beginnings of breakings in him, and sending a Brother willing to beare the burthen with him, which with divers others were so aptly and fully expreſt, and in that latitude, that as it was beyond my imagination, so it wrought much upon my affection, and this was the first time, he sayd, he ever felt indeed what belong'd to prayer: Hee had sayd one over often as others usually doe, but hee found a great diffe-

rence

[i] Nolite contemnere peccata, quia minima, sed timete, quia plura; timenda ruina multitudinis, etsi non magnitudinis, nonne bestiæ minutæ, si multæ, necant, guttæ pluviæ flumina implent, & domos dejicient. *Aug. de decem Chordis. Acts* 8.22. Pray if the thought of thy thy heart may be forgiven, &c.

[k] *Exod.* 34.6. *Psal.* 103. *Jer.* 3.12,13.

[l] Melius est de misericordiâ Dei rationem reddere, quam de austeritate. *Chrysost. in Mat.*

[m] Sæpe quos flamma non torruit, quos ferrum non subdidit, blandimenta flexerunt. *Cassiodor. in Psal.* 119.

rence betweene that and the [n] *spirit of prayer*, and so we parted for that night.

The next day, he desired wee might keepe together in the Nature of a *solemne Fast*, when no body came to him but my selfe from nine of the Clocke, till betweene three and foure in the afternoone, which he set a part for the finishing what he had begun before. Such a countenance of [o] a *perplexed soule* did I never see, as his seemed to me that morning at our first meeting, so sore had the weight of his sinnes pressed his feeble Conscience, that night in a private *Audit* betweene *God* and *Himselfe*.

At our entrance, he desired me againe to stirre up in him a further apprehension of his wretched Condition, how odious his sinnes had made him in his sight, with whom hee had now to doe, that the neerer hee drew to God, the more he might, like [p] *Iob*, *abhorre himselfe*, to use his owne words, *I pray* (saith he) *deale truly, freely, and impartially with me, Looke not upon me, as one that hath had some honour in the Church* (*from which I am worthily fallen. But as upon the most abject, base person in the world*; he was resolved to set himselfe as before Gods Tribunall, and to power forth his heart fully unto me, the thing he onely desired was a further spirit of Compunction, that his eyes might be like Ieremiahs, [q] *A Fountaine of teares, to weepe day and night*: After some such instructions as he had desired, hee fell upon his knees with a most affectionate prayer, in the acknowledging of Gods Omnipresence, and Omniscience, Infinite wisedome, and Iustice, &c; praying for a further sense and sorrow for those sinnes which he was now about to rip up without any extenuation, or concealing, and so set open his heart indeed in a *plenary particular Confession* of all his sinnes he could remember from his youth till now, [*The heads of which he had for his memorie penned*,] but with such [r] *bitter* [s] *Teares*, such sorrowfull sighes, The whole

[n] In oratione multùm loqui, non est semper multùm precari. hoc enim est fervente cordis intentione pulsare, & plerumq; plus gemitibus, quam sermonibus agitur, plus fletu, quam affatu. *August. ad Prob.*

[o] O quam dura sunt ista mihi quæ loquar, quoniam meipsum loquendo ferio. *Hugo. lib. 1. de Anima.*

[p] *Iob* 42. 6.

[q] *Jer.* 9. 1.

[r] Petrum ter negantẽ amaræ restitére lachrymæ, non invenio quid dixerit, sed quod flevit amarè; Tu similiter lachrymis dilue culpã *Ambr. sup. Luc.*

[s] O lachryma humilis, tua potentia, tuum regnum, Tribunal judicis, non vereris, inimicorũ tuorum accusationibus silentium imponis, magis crucias diabolum, quàm pœna infernalis, vincis invincibilem, ligas omnipotentem, &c. *Hieron. in Epist.*

time

time either upon his knees, [t] *or proſtrating* himſelfe upon the ground, as cannot be expreſſed: Which tooke ſo with me, [u] *as I never wept more at the loſſe of my deareſt friend*: And in Concluſion after he had thus unlocked [to uſe his owne words] *the Magazin of his ſinfull Soule*, [for which his ſhame was as evident as his griefe] he intreated me if I could diſcerne any true penitencie in him, and judged him to be in the ſtate of Pardon, [x] *To pronounce* it to him in CHRISTS ſtead, that it would be ſome comfort to his Conſcience for me to declare ſo much unto him: But what teares fell on both ſides, how he prayed both before and after, that God would ratifie it in Heaven, and ſeale it inwardly to his Soule, can ſcarce be imagined.

Now howſoever hee found ſome preſent eaſe in this [y] *emptying himſelfe* of himſelfe, yet ſtill hee grew verie jealous, that he was not yet come to that depth of ſorrow requiſite for ſo great a ſinner. The feares and troubles of *Francis Spira* he wiſhed for, whoſe life and death he had a great deſire to read, but I thought it not fitting. One thing that troubled him long, was my weeping with him, gathering from thence, that if an eare-witneſſe were ſo moved, what ſhould the partie himſelfe be plunged into; He began to finde already ſuch [z] ſweetneſſe in teares for ſinne, as he was praying like thoſe in the Goſpell, [a] *Lord evermore give us this bread*, [b] deſired, there were *a Well of ſuch living water* in him, that might ſtreame downe his Cheeks continually, [c] *wiſhed* that he might be in them

[t] *Jer.* 3. 29. He putteth his mouth in the duſt, if ſo be there may be hope, &c.

[u] Cùm volumus afflictum quempiam ab errore ſuſpendere, ordo conſolationis eſt, ut ſtudeamus prius merendo ejus luctui concordare; dolentem non poteſt conſolari, qui non concordat dolori, quia eo ipſo quod à mœrentis afflictione diſcrepat, minus ab illo recipitur: Emoliri debet animus, ut afflicto congruat, congruens inhæreat, inhærens trahat: ferrum ferro non conjungitur, ſi non utrinq; liquetur, &c. *Greg. in Moral.*

[x] 2 *Cor.* 5. 19. To us is committed the word of Reconciliation. Ubi Pater-familias eſt largus, diſpenſator non debet eſſe avarus, ſi Deus benignus, quid ſacerdos auſterus. *Chryſoſt. in Mat.*

[y] Niſi à ſemetipſo deficiat, ad eum qui ſupra ſe eſt, non approquinquat. *Auguſt.*

[z] Fit plerumq; ut in ipſis pijs fletibus gaudij claritas erumpet, & mens ſuſpirijs vegetata, ad inſpectionem fulgoris intimi convaleſcat. *Greg. in Moral.*

[a] *Joh.* 6. 34.

[b] *Pſal.* 80. 5. The bread of teares. Fletus eſt cibus animæ, refectio mentis. *Caſſ. in pſal.*

[c] Frequenter mentem ita allevant fletus, refrigerant pectus & mœſtum conſolantur, ut eſt pijs fletibus quædam flendi voluntas. *Ambr.*

waſted

wafted over into another world, and till then not to be *wiped from his eyes. After this*, many *conflicts* and doubts aſſaulted him, which would be too many to relate; Perplexed he was at the Conſideration of ſome paſſages of Humiliation in [d] *Ahab*, [e] *Felix*, [f] *Iudas*, finding that wicked men may cry earneſtly for mercie, and yet have little love to God, leſſe to Grace. A paſſage he read caſually of *Francis Spira* diſturbed him more, viz. *That hee begged for grace it ſelfe, as a Bridge to get to Heaven by.* Sometimes he doubted if the time and cauſe of his returne, being ſo late, and out of neceſſitie, would bee accepted, (according to ſuch threatnings in Prover. 1.26. 27. and the like.) Seldome did he thinke of any paſſionate fit of mourning, ſuch as Davids for [g] *Abſalom*, but he thought preſently it checked his for his ſinnes, to bee as nothing, which being ſo great, and the iſſue ſo miſerable, even *the loſſe of his Soule*, hee judged ſhould have exceeded them much, both in meaſure, and continuance. When in theſe and divers others, hee was ſatisfied, then feares of another nature roſe, viz. That if hee were truely getting out of the *Divels ſnare* it could not be, but he ſhould be purſued with further horrours, and terrours, tending to [h] *deſpayre*, which he had not felt: In this hee was thus ſatisfied, that expectation of temptations was a preparation for them, and ſuch the Devill did not uſually ſet upon: And that if ever he did appeare, it would be in ſome wiles, and at ſuch times as he ſhould leaſt ſuſpect he had a hand in them, which I verily beleeve did ſo fall out in ſome diſtractions afterwards. *The many Objections*, which he not onely found, but ſtudied againſt himſelfe, as it was a taske to cleare, ſo a Schoole to learne much experience in, ſo cautelous was hee of any Rockes, which in this miſt might ſplit him, ſo ſuſpitious of any Sands, that might ſwallow him, ſo accurate in ſearching out any ſecret Leake within himſelfe, that might ſinke him; So feareſull, and full of doubts was he, till he found himſelfe Anchored upon ſafe and firme ground. [i] *A bleſſed feare, a hap-*

[d] 1 *King.* 21. 27.
[e] *Act.* 24. 25.
[f] *Mat.* 27. 4.
[g] 2 *Sam.* 18. 33.
[h] Qui de peccatorum venia deſperet, negat Deum habere charitatem, veritatem, poteſtatem, charitatem adoptionis, veritatem promiſſionis, poteſtatem remiſſionis ergo ex Diabolo. *A guil. in Enchyrid. cap.* 20.
[i] *Phil.* 2. 12.

k 2 Chro. 33 12 13. *a happy trembling.* The ſtory of k *Manaſſes* he read often, who beginning to repent *in Fetters*, as he had now in priſon, was a comfort to him. That of *S. Paul* to the *Corinthians*, the 1. *Epiſt. 6. Chap. verſ.* 9. 10. 11. And ſuch were ſome of you, *But you are waſhed, But yee are ſanctified, But you are juſtified, &c.* Was the like.

On *Thurſday* the next Morning hee deſired to receive the *Communion*, when I provided my ſelfe with ſuch matter as I conceived fit for him, by way of preparation, and ſo with l *ſome others* appointed to Communicate with him, he received it with Penitenciall expreſſions, and after that was ſomewhat comforted. He deſired me to ſtay Dinner with him, as the laſt ſet meale he intended in this World. The magnanimitie of the Man I did much admire, his cheerefulneſſe in compting how many houres he had to live, his ſolid Counſell to his Wife, who [upon his diſcourſe of death, and thankefulneſſe to God for this puniſhment] fell into a paſſion, his comforting of Her, that Hee was upon an advaneement; And why ſhould ſhe bee againſt it? that his ſinnes were not the greater for the ſhame he was to ſuffer, that the onely thing to be feared in death, is the guilt of ſinne, m *The ſting of it*, which he hoped was now taken out, That he truſted God, who had forgiven the ſinne, would alſo in time abate the ſcandall, and provide for Her alſo, if ſhe could by n *Faithfully upon him.*

l 1 Cor. 11. 20, 33. Συναξις, As ſome of the Fathers call the Euchariſt, a publike worke, not, a private Maſſe, a Communion.

3 Cor. 12. 16

m 1 Cor. 15. 56

n Pſal. 37. 3.

o Sicut poſt vehementes imbres ſepe aeris tranquillitas ſequitur, ita & poſt lachrymarū pluvias, mentis ſereuitas. *Chryſ. Iuxt. Mat.*

That afternoone [the ſtorme in his Conſcience being ſomewhat allayed] we had *many* o *calme* and comfortable diſcourſes of the priviledges of Chriſtians, admitted to be not onely p *ſervants, friends, but* q *Sonnes of God, Heires, and Coheires with Chriſt*, called *his Love, his Spouſe*, ſayd to be r *married* to him, to have a ſ *fellowſhip* with him, &c. which he deſired to have largely declared unto him. Then was his *Coffin* brought into his Chamber, [though he was diſpleaſed he had it not long before] it came ſeaſonably, he now looked on it with little conſternation of mind, as on his bed he muſt ſleepe in: And yet even then

p *Joh.* 15. 14.
q *Rom.* 8. 17.
r *Rom.* 7. 4.
ſ 1 *Joh.* 1. 3.

another

another thing troubled him, which he feared, was a ſtupidity, viz. *that he ſhould be no more afraid of death*, having alſo ſlept quietly the night before; In which after he was ſatisfied, yet it fell ſo out that the next night he was diſquieted, which he tooke as a puniſhment for his former deſire of troubles and feares, and ſo gave it over.

One paſſage he tooke ſpeciall notice of, that the ſame friend of his, who not many dayes before had been very harſh with him, fearing *the party to whom he had given up himſelfe was too mild, and would not deale roughly enough with him, &c.* now viſiting him againe, and finding that change in him, wiſhed his ſoule in his caſe, and applyed all comforts to him, which comming from the ſame mouth that had uſed him ſo ſharpely before, drew many teares of joy from him, and confirmed him; divers Divines, with others that came to viſite him, did the like, and rejoyced much at the ſight of him.

That night his prayers were to my admiration [with which his deſire was, we might every time we parted conclude:] 'Tis knowne what an excellent faculty he had naturally, in a ready, preſent expreſſion of what he underſtood, either in Eccleſiaſticall, or Civill affaires. Now God had given him another heart, he did as much excell in Spirituall. How deſirous he was ſtill to be put upon the Triall for ſaving grace, by any ſignes or diſcoveries [with

t Primordia converſorum blandis refovenda ſunt modis, qui ſine lenitate erudit, exaſperare potius, quam corrigere novit. *Iſidor. de ſumm. bon. cap.* 8.

It was *S. Auguſtine's* practice in reproving the worſt of men, ut ſemper vino ſeveritatis admiſceat oleum lenitatis. Such was his Counſell to an Italian Biſhop in Affrick, for reducing his drunken charge to ſobriety. Diligenter literis admonuit, ne id faceret acerbius objurgando, ſed lenibus monitis paulatim inveterato morbo mederetur. *Eraſ. in Ep. ant. Op. Aug. ad Arch. Tolet.* In the Ark of the Tabernacle, as there was the rod of Aaron, ſo the pot of Manna, Virga correctionis, Manna dulcedinis. Upon which, as that of *David*, *Pſal.* 23. Thy Word is a Rod, and a Staffe. S. *Hierome* gives this Counſell to a Miniſter, Sit diſcretio virgæ quæ feriat, ſit conſolatio baculi quæ ſuſtentat: As with one hand he muſt ſmite with the Rod of the Law, ſo with the other he muſt ſupport with the ſtaffe of the Goſpel. There are three ſorts of voyces [ſaith a Father] to be uſed by a Paſtor, Alta, tenuis, dulcis, alta ad ſurdum, tenuis ad infirmum, dulcis ad morientem. Our Saviour cryes out with *a loud voyce* to *Lazarus* in his grave, [*John* 11. 43.] he comes with a *mild, ſtill voyce* to *Elias*, diſtreſſed in a cave, [1 *King.* 19. 12.] He proclaimes a *ſweet name of mercy* to *Moſes*, that lay under his hand in the clift of the Rock, [*Exod.* 33. 22. *cap.* 34. 6.]

which we runne through many] would be impertinent to ſpend time in.

Naturally he was not apt for teares, but now he was a man of teares; before given to pride and vaine-glory, now *ſo* [u] *humble*, ſo thankfull for the Counſell of the meaneſt perſon, ſo attentive to any advice, ſo open in the abaſing, and condemning himſelf to whomſoever came at him; His very countenance was altered. When he heard of my Lord Deputies death [who had no long ſickneſſe] with others who dyed ſuddenly, being in health at his Condemnation, his Application to me was, what cauſe he had to bleſſe God it was not ſo with him, who muſt undoubtedly then have [x] ſunke downe to hell. What thankefulnes did he confeſſe, he owed to God and man for this weeks preparation. Apprehended it as no finall token of Gods love to him, in giving him his portion of [y] *ſhame* in this world, as a meanes to ſhunne it in the world to come, which he once expreſſed with ſuch a height of affection, as I wondred at it, beleeving that nothing but [z] this, or the like, would have wrought upon his miſterleſſe diſpoſition, which under any other troubles he feared ſhould ſtill have lingred, like [a] *Lot in Sodom*, [ready to be fired] till he was hailed out, or like Cattle within a houſe on fire about them, yet ſtirre not, till they are drawne out. It was ſo with the Iſraelites, *Iſa.* 42.25. The like he judged of himſelf. And herein he was ſo far from bearing any hatred to ſuch as had proſecuted him, that he accompted them his beſt friends, applying the caſe of [b] *Pherœus Iaſon* to himſelfe, whom his enemy running through with a ſword, *opened an impoſtume, which the Phyſitians could not cure.* That howſoever his enemies, as *Ioſeph ſaid of his Brethren*, might intend his hurt, yet God had turned it to his good, by his death, they had

[u] Beatus cujus vita excelſa, ſpiritus humilis, excelſa Chriſtiani eſt patria, humilis via.

[x] Impoſſibile eſt ut quis hic ventrem, & in cœlo mentem impleat, ut de delicijs tranſeat ad delicias, gaudere cum ſeculo, & regnare cum Chriſto. *Hieron. ad Julian.*

[y] *Pſal.* 83. 16. Fill their faces with ſhame, that they may ſeeke thy face, O LORD. *Ezech.* 16.63.

[z] Schola crucis, ſchola lucis: The men of this world are often *infœliciter fœlices*: Gods Children are ſometimes *fœliciter infœlices*; happy in being unhappy here. *Auguſt. in pſal.* 127.

[a] *Gen.* 19. 16.

[b] *Tull.* 3. *de nat. deorum.*: gladio vomicam ejus aperuit, quam medici ſanare non poterant. Multi enim, etiam cùm obeſſe vellent, profuerunt, & cùm prodeſſe, obfuerunt.

had ſaved his life; and ſo he owed them thanks, acknowledged Gods goodnes to him in his ſudden ſurprizall, and ſtrickt impriſonment, that as no Councell would come unto him, ſo he was not permitted to goe into the Town to them, by which liberty, it may be, ſome evaſions might have been contrived for his eſcape, which would have proved his everlaſting undoing. That ſpeech of his *Perijſem, ſi non Perijſem:* Or that of anothers [whom a ſhipwrack occaſioned the being a Philoſopher] *Tum ſecundis velis navigavi, quando naufragium feci*, was in ſubſtance his often application to himſelfe. After the Lo. Deputies death, when the rumour of ſome hope of a reprivall came to his eares [by ſuch, who thought they did him a good office] till another governour ſucceeded, it moved him not, as rather chuſing a preſent deſerved death, than the prolonging of an ignominious life, wherby the ſcandal [which he was now moſt troubled for] would but increaſe. He did *ſo* [c] *abhorre himſelfe*, that once a thought riſing within him to have petitioned to have been beheaded, [for which ſome Preſidents he could have produced] he told me he anſwered himſelfe, by himſelfe, with indignation, *that a dogs death was too good for him*, and ſo judged himſelfe to the laſt; which appeared by this particular, that he was caſting with himſelfe, where he might be buried, ſo as to be out of remembrance, wiſhed his grave were in the bottome of the Sea, where he had deſerv'd to be *caſt with a* [d] *milſtone about his necke*, for that offence and ſcandall he had given. The Churchyard he thought was too much honour for him. And in Concluſion, leaſt his friends being left to themſelves, ſhould have procured ſome better place, he ſent for the Clerke of S. *Iohns*, and the verger of Chriſts-Church, [of which he was once Prebend] to whom I was a witneſſe of his charge, that they ſhould not ſuffer him to be buried in that Church, or in any ordinary place in the Churchyard, but appointed it in the furtheſt corner, where ſome rubbiſh was uſed to be caſt, and where none could be remembred

[c] Eſto parvus in oculis tuis, ut ſis magnus in oculis Dei, tanto eris apud Deum pretioſior, quantò fueris apud te ipſum diſpectior. *Chryſoſt.*

[d] *Mat.* 18. 6.

membred ever to have been buried before, when with many teares to them he condemned himſelfe, as unworthy of the Communion of the dead, as now of the living. After this he related unto me in ſeverall diſcourſes, divers obſervable paſſages in his former life, and ſince he came into the Caſtle, tending to the magnifying of Gods *Iuſtice and Mercy* to him, ſome of which he left to my Iudgement, if the knowledge of them might be uſefull to others. *The* [e] *diſ-reſpect and neglect of his mother* ſince he came to ability, he acknowledged, according to the *fifth Commandement*, to be juſt that *his dayes ſhould be ſhortened.* (As his own [f] Father once ſolemnely paſſing ſuch a ſentence on him, and fore-telling long agone, this would be his end, hath been aſſured me alſo by one who had it from an eare-witneſſe:) *His often* [g] *wiſhing would he were hanged*, if this, or that be ſo, &c. (which in ſome proteſtations fell out to be falſe,) went not in the ſame Iuſtice unobſerved. *His* once in anger, and by way of revenge ſcaring his mother, that he would goe hang himſelfe on a common Gallowes they rode by, with his horſes bridle. This, howſoever done in his youth, and not meaning, yet he obſerved Gods Iuſtice in bringing him to it in earneſt. *Let theſe be warnings to the living in the like. His* reading ōf *naughty books*, [of which he named ſome, and wiſhed they were burned] [h] *viewing of immodeſt pictures, frequenting of Playes,* [i] *Drunkenneſſe*, &c. were

[e] Paternitas eſt nobis ſacramentum, & Imago divinæ paternitatis, ut diſcat cor humanum in eo principio, quod videt, quid debeat illi principio, à quo eſt, & quod non videt. *Hugo de ſancto victore. lib. 1. de Sacram. cap. 1.*

Obſ. Levit. 19.3 The mother is put in the firſt place. In matribus id conſideratur, quanta cum ſolitudine nos in utero geſtaverint, quanto cum dolore pepererint, quanto cum labore infantes aluerint, parvulos educaverint, &c. Our Saviour himſelfe was ſubject to his parents. *Luc. 2. 51.* And tooke a ſpeciall care for his mothers maintenance. *John 19.26,27.* Upon which *S. Hierome* excellently. Venerabatur matrem, cujus ipſe erat pater, colebat nutricium, quem nutriverat. Nam omnis actio Chriſti, inſtructio Chriſtiani. [f] Exaudiri Deum parentum benedictiones circa morigeros filios, & contra maledictiones, quas attrahunt immorigeri, plurimum apud Juſtitiam divinam valere, experientiâ comprobatum eſt, exemplo ſunt penè innumera. [g] Innumerabilia ſunt talia juſta judicia Dei, quę omnia, ſi ſcire quiſquam velit, quam varia ſint & aſſidua, arenarum numerum, idem jam deſipiens, & montium pondera ſcrutari poterit. *Ammian. Marcell. Hiſt. lib. 14.* [h] Sepe oculus lucidiſſima pars corporis totam animam in tenebras trahit. *Fran. Petrarchi de cæcitate dial. 96.* [i] *Prov. 23. 31, 33. Rom. 13. 13*, &c.

cauſes

cauſes and inticements to theſe foule facts: *Let men by this example forbeare them.* About three weekes [as I take it] before the complaint was put in againſt him in Parliament, the man who had before been the corrupter of him in his youth, whom he had not ſeen in twenty yeeres before, came caſually out of England into this Kingdome, and viſited him; the ſight of whom did ſo affright him, as if ſome Ghoſt had appeared to him, he ſaid, his very heart miſ-gave him, and his Conſcience apprehended him, as ſome preſage, or meſſenger of a preſent vengeance drawing nigh him. *His* too much zeale and forwardneſſe, both *in introducing and preſſing* ſome Church-obſervations, and in dividing himſelfe from the houſe of Convocation *Anno* 1634. in oppoſition to the *Articles of Ireland* then voted to be received, of purpoſe to [k] *pleaſe ſome mens perſons*, who had notwithſtanding [with juſt cauſe] now forſaken him, paſſed not without taking notice of a juſt hand in it alſo, and from which he gave good Counſell to others.

[k] See it condemned. *Gal.* 1. 10. *Jude.* verſ. 16. 1 *Theſ.* 2. 4.

Acknowledged he had at divers times many *ſore gripings and checkes of* [l] *Conſcience*, which ſometimes held him two or three dayes together; but he had [as *S. Stephen* ſayd to the *Iewes*] [m] *reſiſted alwayes the holy ſpirit till now.* In times of ſickeneſſe or in any frights, or feares of death, his Conſcience would be [n] *a very Hell within him*, ſo that once he had gone ſo farre, as to reſolve upon amendment, had Compoſed in *Latin* a large Prayer in the Confeſſion of his ſinnes, which he repeated to me, and had at ſeverall times uſed it [he put it into that language, leaſt any of his ſervants over-hearing him ſhould underſtand]

We are called the ſalt of the earth, (*Mat.* 5. 13.) One gloſſeth well, *Sal, non mel*, Our ſpeeches muſt be ſound, ſeaſoned, not with flattery ſweetned: Salt was accepted in every ſacrifice, honey in none. Non ſunt qui magis in excubijs eſſe debeant in hac re quam Princeps & Magnates, quibus nunquam deerant Paraſiti, Hi ſunt Palatini canes, Fabri laudis, figuli falſitatis, qui ut emungant munera, oleo adulationis inungant. *Alanus de complanctu naturæ.* [l] Nequitia ipſa eſt ſui pœna, mens mala conſcientiæ proprij gravatur ſtimulis. *Chryſoſt.* [m] *Acts* 7. 51. [n] Vir iniquus & afflictus conſcientiâ, plus mali patitur, quam ille qui in corpore caſtigatur & flagris cæditur; Mens ſcelerati, habet neſcio quos carnifices internos. *Bevoaldus.*

and

and for a fit made ſome Reformation, but returned againe
o 2 Pet. 2. 21, 22.
o *like the dog to his vomit, and like the hog waſhed to the myre.* Some diſcourſes from a p *Lay-man*, ſince he came into the Caſtle, had ſome worke upon him for the preſent, but he had ſtill endeavoured to put farre from him all thoughts that might diſquiet him, all which he tooke notice of, as ſomewhat comfortable to himſelfe, *that* q *God ever followes* ſuch as belong to him with all ſorts of meanes, till he brings them to Repentance; when milde purges will not worke, he r preſcribes ſtronger, when the ſecret voyce of the Conſcience within, nor the Admonitions of the word without, will move, then he uſeth louder cryes to awaken them, *Poverty, Diſgrace,* nay s *Deſtruction of the body, that the ſoule may be ſaved in the day of the Lord Ieſus.*

p *Vid. hiſt. Eccleſ. Ruffin. lib. 10. cap. 3.* Inſignem quendam Philoſophum victum fuiſſe à Chriſtiano illiterato, in Concil. Niceno.
Acts 18. 26.
r *Cor.* 1. 27, 28.
q Duos filios habet pater, unus dimittitur, & non corripitur, alter colaphis cæditur, huic cæſo hæreditas ſervatur, ille dimiſſus, ut faciat quod vult, exhæriditatus eſt, ſtultus ille & imprudens, ſi attendit quid patiatur, & non attendit, quid illi ſervetur. *Aug. in pſa.* 93.
r *Pſal.* 78. *Pſalm.* 106. *Amos* 4.
s 1 *Cor.* 5. 5

There were many more evident ſignes of a true change in him, beſides what I have related. *His* giving ſatisfaction to any he had wronged even in ſmall matters. *His* ſending for ſome that were meane perſons, and asking them forgiveneſſe. *Thoſe* whom he had proſecuted too bitterly in the high Commiſſion Court, endeavouring to his uttermoſt to take off their fines. *His* care for the ſatisfying his ſmalleſt debts. *His* admoniſhing many that came unto him, not to *preſume* by his example *to* t *deferre Repentance*, who with much hazard, and difficulty had obtained it. *His* good and ſavourie counſell to my ſelfe, I ſhall not forget, according to that command given to S. *Peter*, u *When thou art converted, ſtrengthen thy Brethren. For his Family*, his reſolutions, [if he had lived to have reformed it] that they ſhould have been Gods ſervants, or none of his: *For himſefe*, his intentions to have given over all Law buſineſſes, and have wholly imployed his time *in Preaching, and the ſtudies of the Scriptures*, which he had neglected, I doubt not, but would have been ſtedfaſt, but (ſaith he) now I hope God will give

t Age pœnitentiam dum ſanus es, tum enim ſecurus es, quia pœnitentiam egiſti, cùm peccare potuiſti in extremâ neceſſitate tuæ ægritudinis, peccata te diviſequunt, non tu illa. *Auguſt. ſerm.* 36. u *Luc.* 22. 32.

me the knowledge of theſe myſteries by ſome quicker way. *His* giving ſome almes to the poore with a [x] *charge* to the party, that *it might not be knowne* from whence it came, were good things in him. But more eſpecially it appeared in *his pious Letters to his wife and children*, hereunto annexed; the latter of which is moſt worthy of memory, as wrote the night before his Execution; in the difference of them ſomewhat will appeare of his growth in that time. It is ſcarce to be beleeved in this little ſpace, how much he had read in ſome practicall books of our late Divines, [the being not acquainted with whom before, he much bewayled] in ſpeciall that of Doctor *Preſtons* of Gods all-ſufficiency, and Biſhop *Downhams* of the *Covenant of Grace*, [*which had been call'd in*] did him much good, his converſing with Mr. *Fox* his book of Martyrs, in viewing the manner of ſome godly mens deaths, did much animate him againſt his owne.

The night before it was a wonder to ſee his reſolution in taking leave of his children, and giving them good counſell, and to one of them the ſaid Letter, and ſome houres after his taking his laſt farewell of his wife, who was the more paſſionate, his affectionate and heavenly counſell to her, comforting her, and inſtructing her was to my Admiration, and in concluſion told her he had wrote a letter, 2. or 3. dayes agon, which ſhe ſhould receive about the time of his Execution, which if ſhe obſerved, their next meeting would be in Heaven. Then late at night he ſent for all the ſervants of the houſe, gave them each ſeverall admonitions with teares, who all wept as if they had been his owne. *His ſpeech* to me, not long before his leaving the Caſtle is not to be omitted, viz. *it may be*, ſaith he, *if they doe not bury me till Sunday, you will be deſired to preach then, but I pray,* [z] *ſpeak no good of me*, onely what may abate the ſcandall, and be an uſefull warning to others, he was willing to. That which he chiefly then requeſted of me, as his laſt, was; *As ſoone as I had ſeen the end of him*, to continue my endeavours for the

[x] *Mat. 6. 3.* Let not thy left hand know what thy right hand doth, &c. *i. e.* as S. *Ambroſe* thy familiar friends. Eleemoſina parva magnum eſt opus, majus ſi latet, qui laudem hominum intuens, dedit ſibi, non pauperi dedit, aut ſi quid dedit, vendidit, non donavit, pretium eſt illi videri; non ſemper tamen culpa eſt videri, ſed velle videri.

[z] Eſſe humilé, eſt molle laudari, qui appetit, ſuperbus eſſe convincitur. *Auguſt.* Si verè laudabilis eſſe cupis, laudes hominum non requiras. *Hieron.*

the good of *his*, in a preſent *comforting and counſelling* his wife and children, whom he prayed might with contentedneſſe make the ſame ſanctified uſe, he had done himſelfe.

And now we are drawing nigh the ſaddeſt part of the ſtory for his body, but yet the moſt comfortable for his ſoule. *His ſowing time in teares* ye have heard; now followes *his* [a] *reaping in joy*, of which ſome ſheaves he carried with him hence, which is the moſt memorable thing in the whole Relation.

After he had with great induſtry and watchfulneſſe obtained ſome teſtimony unto himſelfe of his repentance, and ſo hope of mercy, all his earneſt deſire was, that God would but give him [b] *ſome token for good*, in ſealing it now to him, by the comforts, and Love-tokens of his Spirit. He had read much of that *joy* [c] *unſpeakeable and glorious*, *of the* [d] *Light of Gods Countenance*, which *David* valued above all the world, heard much of the [e] *Conſolations*, and refreſhments of the ſoule by the inward witneſſe of the Spirit, but, Oh! how he thirſted the day before his Execution, to have ſome taſte of them, which would fully arme him againſt the feare of Death. He ſayd, he could remember *in his* [f] *youth*, before his ſoule was ſtained with ſin, when he lived for a time in ſome conſcionable way, in a certain religious family, he had ſome ſhort flaſhes of ſuch *ſweetneſſe*, that was of more worth then all the joy he had ſince: He acknowledged he was not worthy of it, and that if God did deny it him, yet the courſe he would hold he had began, that he would never give over begging, till he had ſome degree, [to uſe his owne words] were it but as imperfect a ſight, as the blind mans in the Goſpel, *who* [g] *ſaw men walking like trees*, and he had a promiſe, God would not deny *his holy ſpirit to thoſe that* [h] *aske him*. And that if he might expect the *fulneſſe of joy* not many houres after, why might he not hope to get ſome firſt *fruits* or *earneſt* for the aſſureance of it here, and he conceiv'd of all men living he had moſt need;

[a] *Pſal.* 126. 6.
[b] *Pſal.* 86. 17.
[c] 1 *Pet.* 1. 8. *Rom.* 15. 13.
[d] *Pſal.* 4. 6.
[e] Eſt gaudium quod non datur impijs, ſed ijs ſolum, qui te gratis colunt, quorum gaudium tu ipſe es; & ipſe eſt beata vita; gaudere de te propter te. *Aug. confeſſ.*
[f] Puerilia à puritate Varro. Heb. *Bachurus.* qui in adoleſcentia ſe domant, ut Deo ſe ſociant, præmium Johannis Baptiſtæ expectant, tales offerunt hoſtiam viventem, & Deo placentem, & immaculatam, &c. *Hug. in lib. de Claust. anim.*
[g] *Mar.* 8. 24.
[h] *Luc.* 11. 13.

need; both conſidering what he had been, and what he was to ſuffer; with this his thoughts were filled wholly, and for which he deſired me to pray with him often, and to helpe him with the prayers of others alſo. And after *eleven of the clock that night*, I was witnes of a moſt affectionate prayer of his owne, which a hearer would have thought could not but ariſe from ſome apprehenſion already, and which made me ſo confident as to aſſure him of it.

The next morning [which was the day of his Execution] his firſt ſalutation to me was, Oh! God hath heard me about foure or five of the clocke this morning, for the ſpace of an houre and a halfe. I have had that ſweetneſſe in my ſoule, thoſe refreſhments in my heart, that I am not able [k] to expreſſe, which he now beleeved might be well ſignified by that *hidden* [l] *Manna, and white ſtone, which no man knowes, but he that received it*, to uſe his owne words, *I had ſuch a weaning from this world might I have enjoyed all the contents of it, ſuch a truſt and relying upon God, in committing my wife and Children to his care, ſuch Conſidence of Gods love, and aſſurance of pardon, ſuch a longing to be diſſolved, and to be with Chriſt, ſuch joy and inward conſolation, as if he had been in the ſuburbs of Heaven already, that (ſaith he) I felt where my heart lay, that I aroſe out of my bed, and gave God thanks, and prayſe upon my knees in the place where I had begged it*; and ſo fell into abundance of teares, adding, whereas *before I wept for ſorrow, now I weepe for joy*, [of all which divers others there were witneſſes beſides my ſelfe] and ſo deſired me, who had been a *Petitioner* with him, to kneele downe with others preſent, and ſolemnely *give God thankes* with him for it, and pray for a continuance of it to his laſt; which teares of his, comming from ſo [m] *cheerefull a countenance* [when we expected the moſt ſadneſſe] moved us more than all before. *For confirmation* of his ſaid riſing out of his bed, his mans teſtimony is evident, who comming that morning by break

k *Jubilum dicitur quando ineffabile gaudium mente concipitur, quod nec abſcondi poſſit, nec ſermonibus aperiri. Greg.*

l *Rev.* 2. 17.

m *Hominis vultus magnâ hilaritate decoratur, ſi virtutibus ſanis, & gravamen nullius ſentiat læſionis conſcientiæ.*

breake of the day to the Chamber doore, and before he knocked, looking through the key-hole, ſaw him in his ſhirt by his bed ſide upon his knees for a quarter of an houre, and as ſoone as he came in, with a ſmiling countenance brake out to him into the like fore-named expreſſions, what a ſweet [n] *night* he had enjoy'd, &c. and adding, if I had been in a ſlumber, it might have been a deceit, but I was full waking as now, he ſeemed to be in ſuch a rapture, that his ſervant, as he told me, was aſtoniſhed at it, expecting then to have found him moſt diſconſolate, &c.

n 42. *Pſal.* 10. In the night-ſeaſon, &c. *Pſal.* 77. 6. my ſong in the night, &c.

To another of his friends [who had told him the night before of that [o] knowne ſtory in the booke of Martyrs, of one who after much prayer, wanted comfort till he ſaw the ſtake, who had alſo deſired him [as that Martyrs friend had done him] whenſoever he ſhould finde any to declare it, were it at the place of Execution it ſelfe.] As ſoone as he ſaw him this morning, his firſt ſalute with great exultation was, in the ſaid Martyrs words to his friend, *Oh, he is come! he is come!* telling him alſo what God had done for his ſoule.

o *M. Rob. Glover to his friend Auſtine. M. Fox pag.* 1555.

After this we fell into many heavenly diſcourſes concerning the ſtate of the ſoul ſeparated from the body, the tranſlation of it out of this world, the happines of heaven, by what we ſhall be rid of, by what we ſhall be perfected in, the company we ſhall be admitted into, not only *to the ſpirits of juſt men*, but to the ſociety of glorious Angels, concerning the beatificall viſion in the fruition of Gods preſence, the ſight of the bleſſed body of our Saviour, &c. in the thought of which he was much raviſhed, and fell into a *long continued weeping*, [p] *from this ground*, that he ſhould have offended one that had prepared ſuch ineſti-

p *Gregory* alluding to the grant of *Caleb* to his daughter. [*Judg.* 1 15.] In giving her the upper ſprings, and the nether, hath this ſpeech. Irriguum inferius accipit anima, cum inferni ſupplicia flendo perti neſcit. Irriguum ſuperius, quæ lachrymis regni cœleſtis deſiderio affligit. Iſtæ lachrymæ vinum & delicia Angelorum: in illis odor vitæ, ſapor gratiæ, Juſtus indulgentiæ, reconciliationis jucunditas, & ſerenatæ conſcientiæ ſuavitas. *in Rgiſt.*

mable

mable things for him, which he now thirſted to enjoy.

Then he deſired the priſoners of the Caſtle, might be called together to take his laſt leave of them, to whom [as he had done formerly] he would once more reade the [q] *Morning ſervice*, which I was the more willing to, were it but to profeſſe the Faith and Religion he dyed in *before many witneſſes*, againſt the expected calumny of the Adverſaries, if any extraordinary good ſhould appeare in him at his laſt. The Pſalmes he choſe were ſuch as are uſually read at Burialls, the Leſſon the 15. of the 1. *Epiſt.* to the *Cor.* ſome prayers he ſelected out of the Viſitation of the ſicke, the two laſt prayers at the Buriall, with other paſſages in it, and elſewhere; which with ſome alterations and additions, he turned very apt for himſelfe, and ſo, with the like advice he had given to others, tooke leave of them. And now, ſaith he, as God hath refreſhed my ſoule, I will a little [r] *refreſh my body*, the better to enable me to ſpeake at the place of Execution, which was to be about three houres after, and ſo called for a little ſalt-butter, and brown bread, and the ſmalleſt beere, a very little of which he eat, as his laſt, chearefully hoping at night to be invited to the Supper of the Lambe in another world, when he ſhould need none of theſe things.

When the time drew nigh, and he heard the noyſe of the people gathering; for a quarter of an houre, he told me, his heart began to quiver, and *his naturall affection* [s] *with teares* to yearn upon his children, which he was pleaſed ſtill to finde within him, conſidering that Grace, though it be ſupernaturall, yet doth not dry up nature. S. *Peter*, even going to Martyrdome, was led whither naturally *he* [t] *would not*. Hee complained that his former comfort did abate in the ſtrength of it, but he truſted, that God in whoſe cuſtody was the [u] key of the Spirit, whoſe act it is onely to open, and ſhut, had reſerved it for him, for that place, and time, where he ſhould have moſt need. Yet not long after he recovered a great degree of cheer-

[q] Dr. *Taylor* that famous Martyr tooke much comfort in a daily uſing the ſervice booke all the time of his impriſonment, at his entrance he ſaid the Letany to the cõpany there, and at his death commended the book, as the laſt token of his love to his deare wife. *M. Fox* pag. 1383. The like of B. *Ridley*, ſee his habit he walked to the ſtake in. pag. 1605.

[r] Pœnitentia non tam in abſtinentia ciborum, quam in mortificatione vitiorum conſiſtit Hieronymus.

[s] Lachrymæ ſunt teſtes naturæ, non Indices diffidentiæ, motus naturæ eſt, cura pietatis. *Ambr.*

[t] *Joh.* 21. 18.

[u] *Rev.* 3. 7.

* Why art thou caſt downe, O my ſoule? &c. ſtill truſt in God, &c.

cheerfulneſſe againe, repeating *the* * *laſt verſe in the* 42. *Pſalme*, (which he had uſed to reade often) and ſaying, now the Sheriffe ſhould be a welcome meſſenger, and ſo continued. Some few things he had about him, he then diſpoſed of, as tokens of remembrance to his friends; his gloves, ſtaffe, girdle, books, about ſeven or eight of ſome pious Devotions, he gave and ſent to divers with his name inſcribed: and his laſt act after he was pinioned, was the giving me his ſeal-ring of his finger, with ſuch affectionate expreſſions, as it drawes teares from me in the now remembring it. More I might adde, but thus much may ſuffice to declare his Repentance, and the fruit of it, in the Caſtle before his Execution.

Now the Sheriffe of the County [a Papiſt] was come to receive him, the two Sheriffes of the City with a great company of Halberts to aſſiſt him. At Chriſt-church [according to his deſire] told his paſſing-bell, the whole Town, and Caſtle ſo thronged, as was never the like ſeen, that if there had not been a Coach allowed him, it would have been impoſſible to have gone through. And here I muſt not forget the hard uſage of the ſaid *Sheriffe of the County* in ſome croſſe paſſages, which after all this his preparation, might have proved a diſtraction to him, though it did not; his intentions I will not judge, yet whoſe inſtrument he was I may conceive. The night before we had deſired the favour he might not be pinioned till he came to the place of Execution, for which I went my ſelfe betimes that morning to the *Lo. chiefe Iuſtice of the Kings Bench, and Iuſtice Creſſey*, both of them upon my relation of the change found in him readily granted it, and ſent that command by me to the Sheriffe, but he refuſed, and notwithſtanding would have him pinioned in his lodging. Againe, I ſent one to the Innes, who preſently brought a Command to him under the Lo. chiefe Iuſtice his hand, with the conſent of all the Iudges, then being at dinner, this alſo he diſobeyed; for his pretence in the ſecuritie of his perſon, one of the Sheriffes of the City

City offered body for body, and assured him that with such a guard, and by sitting himselfe in the Coach with him, there could be no danger of an escape. For himself (howsoever his friends thus stirred for him) he was contented, and long before the Sheriffe came, told me, he was very sorry he had moved me in any such businesse, using this Speech, *Our Saviour carried his Crosse in the way*, and why should I desire to be freed? When he had pulled of his mourning gowne, he presented a strong black Ribband, which he had provided of purpose for the more decency, and in case it should not be thought strong enough, a black girdle was offered, or any other, *the Sheriffe refused all, and had him bound with a three penny cord, as a common Rogue, and would have had the hangman, or some other base fellow, come in, and done it.* Nay he would have had one to sit in the Coach behind him, to have held him by the cord also, but that the Constable of the Castle would not suffer him. These things being very suspitious, if not apparent, out of malice [either in regard of his Religion, Profession, or some private cause] I feared might have disturbed his charity, (as it enraged most of the standers by) but assoone as I put him in minde of *some * former discourses, that this might be the Divels interruption, and prosecution of him, in a way unexpected*, he apprehended it fully, and so told the Sheriffe, that it moved him not, and that he looked further than him in it, prayed God to forgive him, and that for his part he did it heartily, and would pray for him before he left the chamber. The Sheriffe withdrawing, he desired us that were there to joyne with him once more in prayer to God, for his speciall assistance against all sorts of enemies, that he expected now would beset him at once. We all kneeled downe, but such a powerfull, excellent prayer did I scarce ever heare, *so that all both wept, and sobb'd with him.* And so after some comfortable speeches to us, and hope that once more before he dyed, he should have a returne of the same measure of comfort, he had

* See pag. 9.

enjoyed

enjoyed the laſt night. The Sheriffe came in againe, and received him.

In the Coach rode with him one of the Sheriffes of the City, the Sub-ſheriffe of the County, his own man, and my ſelfe. At his entrance he ſayd, *This puts me in mind of Eliah's* [a] *Chariot, he was carried to Heaven in.* When he ſaw the throng, ſaith he, *I am made a* [b] *ſpectacle to men, but I hope to Angels alſo, who are attending to receive my ſoule.* The time he ſpent there in ſinging ſome conſolatory parts of Pſalmes, (one of which was the 23.) private ejaculations; now and then ſpeeches to us concerning the parting of the ſoule from the body, the carriage of it by the Angels, the vanity of this world, that his care was neer at an end, &c. And to feed his thoughts with ſuch things as were ſeaſonable, I read now and then ſome ſpeciall comfortable paſſages, which I had picked out of the Pſalmes, which he would gloſſe upon to his owne application. When he came upon the bridge, and through the curtaines of the Coach [for it was cloſed] he diſcerned the Gallowes with the people gathered, he ſayd unto me, *There is my Mount Calvary, from which I hope to aſcend to Heaven.* When he came to the place of Execution, there were two things, which might have diſturbed him, the one was a fellow got upon one end of the gallowes, deriding him, and interrupting him when he began to ſpeake, whom he anſwered not, but patiently bare it, and proceeded. The other, the breaking of his footmans head [whom he loved, who had run by the Coach ſide, and diligently preſſed nigh to attend] by one of the Sheriffes of the City, unknowne, by laying about him to make roome, who when he ſaw him with the bloud running down his face, *He bemoaned him onely, and deſired me, that he might be removed out of his ſight.* To which I might adde a third, happening in the concluſion of all, as he was ready to goe up, *viz.* one calling to him about ſome papers or leaſes, whom the very ſtanders by cryed downe, as very unſeaſonable.

a 2 King. 2. 11.

b 1 Cor. 4. 9.

As

All which I could eaſily think the common enemy might have a hand in to diſtract him. When there was a ſilence made, he ſtood up, and made a large and an elegant Speech, ſubſtantiall and ſententious, and I knew, it was not fram'd before, for the matter he had indeed reſolved upon, but the forme he put to his preſent expreſſions there; I had indeed adviſed him to pen it, leaſt the ſight of death might then diſtract him, but his anſwere was, *He would put his truſt in God, who, he hoped, would not faile him in that laſt act, and was confident, death would not diſturbe him.*

To relate the ſpeech it ſelfe, unleſſe I could remember exactly his owne expreſſions, would be but a wrong to him, for the matter, it was thus, [which being ſo publikely knowne, I may be the briefer in.] His enterance was ſomewhat to this purpoſe, *Gentlemen, my firſt ſalutation to you is, God bleſſe you, and God ſave you, and I deſire you to pray the ſame for me, I am I thinke the firſt of my profeſſion, that ever came hither to this ſhamefull end, and I pray God I may be the laſt: you are come hither to ſee a Comedy turned into a Tragedy, a miſerable Cataſtrophe of the life and actions of Man in this world, &c.*

In ſumme. He acknowledged the Iuſtice of the Law of Man, as Gods in condemning him, who, as he had not deſerved, ſo he deſired not to live. *He obſerved* the ſpeciall hand of God throughout the whole buſineſſe, both in the *Witneſſes*, in the *Jurie*, in the *Judges*, and in *himſelfe*.

In the *Witneſſes*, and *Informers*, *they were ſuch as eat of his bread*, came daily *as friends to his Table*, ſome of them were at dinner with him the day before the complaint was put in againſt him in Parliament. 1.

The *Jury*, howſoever he beleeved they were honeſt Gentlemen, and went according to their conſciences, yet the Evidence was not ſo cleare, but they might have ſtucke at it, but he ſayd it was *digitus Dei*, [the Iuſtice of 2.

which he fully, and ſolemnely acknowledged to a friend of his at that inſtant, he heard the Iury had returned him guilty, though he denyed then [as he did now] the maine thing in the Inditement, which the Law layd hold of, and which hath been ſince confirmed by the Confeſſion of his chiefe accuſer at his Execution alſo, yet in his owne Conſcience applauded and magnified Gods Iuſtice in it, and ſo burnt a volume of papers, which with a great deale of paines he had wrote out of Law books in his own defence.

3. In the *Iudges*, of whom, he ſaid, though ſome were hot againſt him, he imputed it only to their zeale againſt vice, which did deſerve it, yet it could not ſinke into him, that in Law he could have been denied his Counſell, that which he had pleaded in ſome errours in the Inditement, he conceived was reaſon, but Gods hand was in it, and he moſt willingly ſubmitted to it, all things in the end *had turned to his good.*

4. In the infatuating of *Himſelfe*; for his chiefe Accuſer, he ſayd, he could have ſent into England, & have had him indited for a hand he had in a ſtealth there, eaſily in this time have out-law'd him, and ſo his teſtimony had been void. For the Iury, he could have excepted againſt 20. at leaſt, and ſo howſover have put it off till the next Term, before which he might have had other thoughts: the fore-man of the Iury he knew was out-law'd alſo, and theſe things he conceived, he might have done lawfully in the pleading what he could for his life, yet omitted them; the cauſe (he ſayd) was both the height of his ſpirit in ſcorning to ſtoope to ſuch poore ſhifts, and protractions, and the confidence he had there would be no need, he had truſted ever too much to his owne wit and expreſſions, with which till now in any thing that ever he had attempted, he had not miſ-carried, and that he ſhould be ſo infatuated in this buſineſſe, that ſo neerly concerned him, he tooke it to be Gods hand evidently, which he now not onely patiently yeelded to, but with thankfulneſſe embraced.



And

And thus much he thought fit to ſpeak concerning thoſe things he was juſtly condemned for, he confeſſed there were divers other hainous ſinnes, he had committed, the declaring of which publikely would rather increaſe the ſcandall he had given, than repaire it: And therefore he thought it not requiſite; for thoſe, he ſaid, he had recollected them between God and himſelfe, and had heartily repented of them, that he had revealed them with a ſorrowfull ſpirit to me there preſent, to whom he had opened his whole life, from his youth till now, as to his Ghoſtly father, without any extenuation, or concealing, and had received comfort, and for which as God had given repentance, ſo he truſted forgiveneſſe. He acknowledged *his neglect of publike Preaching, and Catechizing in the Church, private prayers in his Family*, for which ſinnes of Omiſſion, he was juſtly given over to the ſins of Commiſſion, for the neglect of the Commandements of the firſt Table, let fall into the breach of the ſecond. That he had come to the Sacrament, and adminiſtred it with his ſinnes upon him. His roving thoughts at divine Service and Sermon, with divers others, &c. And here he declared a very obſervable paſſage, not many yeeres agone, he had a dangerous long ſickneſſe, when being ſenſible of the former neglect of his paſtorall charge, made *a ſolemne* [c] *vow to God*, that if he ſhould recover againe, he would be diligent both *in Preaching and Catechizing* every Sunday. After his recovery, it ſo fell out, that the firſt time he went to Church with an intent to have begunne, the Iudges of Aſſize were at Waterford, and then a thought aroſe within him, that if he ſhould now enter upon that practice which he had not uſed before, it would be imagined, he did it for feare of them, and ſo deferring it that day, never did it afterwards. *Now* [d] *ſoone*

[c] See *Deut.* 23. 21. *Numb.* 30. 2. *Eccleſ.* 5. 4, 5, 6 Sunt quædam quæ non voventes debemus, quædam etiam quæ niſi voverimus, non debemus, ſed poſtquàm ea domino promiſimus, neceſſariò reddere conſtringimur. Tantò miſerior es, ſi Deo fidem fregeris, quantò beatior ſi perſolveris. *Auguſt. in Ep. ad Armen. & Paulin.*

[d] Qui ex balneo calent, citiùs frigeſcunt, aqua frigidior eſſe ſolet, quæ prius caluit; ita ſceleratiores ſunt, qui à piâ vitâ ad impiam tranſiuerunt. *Eraſm.*

after this, he observed, he grew worse than before, and so fell into those vices, which had brought him to this shamefull end, *I*, saith he, c *broke with God, and God withdrew his Grace from me, I forsooke him, and he left me to my selfe*, which he applied to others of his profession, in being warned by his example. Againe, he had then also prayed, that if when he came to health, he should start backe from his vow, God would send some heavier Iudgement upon him, than ever he had yet felt, that might subdue his stubborn disposition: Little did he then thinke of this particular, but now he verily beleeved, it was the fruit of that wish, and breach, and so gave God thanks for it, as the onely meanes to bring him home.

c Malum est nobis de nobis, quia dimisimus te, dimisit nos nobis. *August. de verb. dom. serm. 2.*

He confessed he had been guilty of much over-reaching of men, and that if his estate might be continued to his wife, he had given charge for satisfaction to be made to a penny: tooke notice of the Iustice of God upon him, who had formerly so thirsted after a *Name and fame*; it was now given him, but a Name of Infamie, which he desired might rest on ely upon himselfe, and not be imputed to his profession. He declared that he did heartily forgive all those that had a hand in his prosecution, and that they should heare him presently pray for them. *And in conclusion*, asked me, if I could remember any thing else was fit for him to declare, & he would doe it, who at that instant, not calling to mind any more, he desired the people to pray for him and with him, that God would magnifie his mercy in forgiving so great a sinner. Then reading three Psalmes very apt for himselfe, the 38.42.51. he then desired them again to joyn with him in prayer, that God would give him a further assurance of the forgiveneſſe of his sinnes, by the inward comforts of his spirit, and assist him still against the feare of death in this his last act. We all kneeled down with him, but such a moving prayer did I never heare, never was I compassed about so with teares, & sobs in my life, not bare weeping, but gushing out of teares, which flowed from all

all that heard him: So that the very Papiſts, and ſome Prieſts I ſaw, who kneeled downe, and wept alſo; *the ſumme of it was a Confeſſion, and Aggravation of his ſinnes, a begging of mercy, that his ſoule might be bathed in the bloud of Chriſt, a ſealing of it to his Conſcience by the comforts of his Spirit, to forgive all that were his enemies in this buſineſſe, and to give them repentance that had ſinned with him, that his Penitencie might be a meanes to abate the ſcandall, that he might be aſſiſted againſt the aſſaults of Satan, weaknes of his corrupt Nature, now in this laſt act of Death; prayed for a bleſſing upon his Majeſtie, and his Dominions, for his wife and children, and ſo commended his ſoule to God with a confidence of a happy change preſently, &c.* After this he deſired me to ſing the 116. Pſalme throughout, which for the peoples better joyning with him, I read. Not long after it was begun, he whiſpered one of his friends that ſtood by him, *Oh! pray for me, that God doth not withdraw his ſpirit at this inſtant,* and preſently the teares trickled downe his cheeks with the continuance of which, I obſerved him afterwards to ſing the Pſalme throughout, the ſubject of which being matter of prayſe and joy, it might poſſibly ariſe from ſuch ſpirituall comforts, as he had taſted the night before, and in his prayers had craved againe, which appeared in his undauntednesſe of ſpirit, now entring into the jawes of death, when the Pſalme was done; he roſe up, and ſaid, I think I ſaw the Town-clarke of Waterford here, if he be, or any other of that Towne, I ſhall deſire them to commend me to my Neighbours there, that I have taken notice that none of the Romiſh Church, though differing from me in points of Religion, had a hand in this complaint againſt me, though they had as much cauſe as others, for which I conceive I owe them thankes.

Another thing is, concerning my Buriall; It is uſuall indeed for them of my Profeſſion to be buried in the Church, but I have given charge *to the* f *contrary*, if they will bury me in the Church-yard, it is more than I have deſerved,

f Nec aliquid nocet fidelibus negata eorum corporibus ſepultura, nec ſi exhibeatur, aliquid infidelibus prodeſt. *Aug. de cura agend. pro mortuis.* Quibus peccata dimiſſa non ſunt, à ſacris locis poſt mortem adjuvari non poſſunt. *Aug. de civit. Dei.* ubicunq; ſepeliamur non magni refert, Domini eſt terra & plenitudo ejus, &c. *Chryſoſt.*

deſerved, for my part I would be contented it were in the bottome of the Sea, where I might never be remembred. And now (ſaith he) I have done, onely give me leave to be at ſome private prayers with my ſelfe, wherein I ſhall deſire you in your thoughts to joyne with me, in praying God to aſſiſt me at this inſtant, and ſo kneeled downe for a little ſpace, as did the company neare him alſo; when he aroſe, he ſayd cheerfully, *Now I am ready*, and tooke leave of them all that were neare him [whom he knew] man by man, taking them all by the hands, with ſuch ſpeeches as theſe, *I dread not death. God ſend us a happy meeting in Heaven, I am but going before you*, the whole company wept abundantly, and my ſelfe had moſt cauſe at his laſt moſt affectionate expreſſions. Then he put off his mourning gowne, Hat, and black cap, and called to his man for his other Cap and Handker-chiefe. When he was ſetting foot on the Ladder, he turned with a ſmiling countenance towards the Sheriffe of the County, [who all this time of his prayers, and ſinging of Pſalmes, had ſat by on horſe-back with his Hat on his head, giving no reverence at all] and ſayd, Maſter Sheriffe, *Will you not take leave of your friends, when you ſhall never ſee them againe? What? not one word from all this while, God forgive you, and I doe from my heart, that uſage of yours, which might have diſtracted me, but did not, I have prayed for you even now*; and ſo went up the Ladder, who when he ſaw ſo many weeping, ſaid againe to them, *I thanke God, I dread not death*, and that it proceeded not from a preſumption, but from a preſent ſenſible apprehenſion of Gods mercy, and an inward peace of Conſcience, and ſo with a cheerfull countenance, looking about him, and ſeeing ſome he knew, whom he had not ſeen before, *bowed to them, and bade them farewell, deſired them ſtill to pray for him, as long as he had life.* I had him laſt by the hand, when he was upon the Ladder, and (to my admiration) his hand ſhook no more than mine. When he was gone as high, as was thought

thought fitting, and the rope put about his neck, he pinned the handker-cheife about his face with his owne hands [the cords with moving his hands being againe looſed] and ſaid to the Hang-man, Honeſt friend, when thou art ready, tell me, and I will tell thee, when I am ready [to whom he then gave ſome little money he had about him] prayed the Sheriffe he might not be turned off till he ſpake againe, and when he had pulled the cap over his face, he ſaid, *Now let thy ſervant depart in peace according to thy word, for mine eyes have ſeen thy ſalvation, which thou haſt prepared for me; commended his ſoule to God*, with divers the like expreſſions, and not long after ſayd, *Now I am ready*, and from that continued crying, *Have mercy, Have mercy, &c.* till he was turned off. when he felt the Ladder ſtirring he put downe his hands, and layd hold on the ſides of his Caſſock, and ſo ſtirred them not to the laſt, though ſome of his friends catched him by the hands, leaſt he ſhould have lifted them up, but I beleeve it was needleſſe. By this his Penitentiall, Chriſtian carriage, the hearts of his enemies were moved, ſuch as hated him in his life, now loved him at his death, and I beleeve theſe many yeares there hath not been any that left the world with ſo many teares, and cryes of the beholders. When he had hung ſome three quarters of an houre, he was cut downe and put into the ſame Coach he came in, into which I went my ſelfe, and rode with him to the houſe, where he was received; which I did both to feed my thoughts with mortality, in viewing the ſame body lying dead in the ſame place, where ſome two or three houres before I had ſeene it with a ſoule, in health, and full ſtrength. As alſo leaſt ſome lyes ſhould have been rayſed of him, by ſuch as have uſed to doe the like.

That night about ten of the clock, they buried him at *S. Iohns*, in an outward part of the Church-yard, according to his charge, where I did him that laſt office alſo.

About ſeven or eight of the clocke, the Verger of Chriſts-Church came to my lodging, and told me there was

was a *rumour of a Sermon*, and an expectation of my ſaying ſomewhat of him, ſo much that the Church was filled already to the dores, with abundance of *Papiſts* alſo, upon this ſuddaine warning I was earneſtly entreated to ſome ſhort declaration, which according to the time given me, [howſoever I never liked funerall commendations, as uſually doing more hurt than good,] I did obſerve. And now in obedience to ſuch, who may command me, have further enlarged it, as alſo the *Sermon*, with ſome other ſeaſonable additions, which the ſhortneſſe of the warning, and lateneſſe of the night would not then permit. Many Papiſts [I am informed] were much affected both at what they heard before from him, and now of him. (One who came caſually thither fell into teares in the very Church, and was converted. And the next morning being Sunday went to *S. Owens* Church, heard the ſervice, and Sermon, and ſo continued.)

And thus you have heard at once, a dolefull *and* a joyfull *relation, hard it is to judge, which his friends have moſt cauſe of. To conclude.*

Let not the Papiſts *object this ſcandall to our Church, leaſt we returne them ſuch* foule *ſtories from that* Holy *Sea, which we have no mind to raiſe.* 'Tis true, he did ill, [g] but doe we teach men ſo to doe. *A Church ought not to be judged by the lives of a few Profeſſors, but by the doctrine profeſſed. And it is a Rule moſt advantagious to themſelves. There was a* Iudas *amongſt the* Apoſtles, *that hanged himſelfe, yet no diſparagement to the Apoſtleſhip, when he was excluded,* [h] *and* into his office another choſen. *The* inceſtuous perſon *was no more a ſcandall to the Church of* Corinth, *when he was once* put away from them. *Nay*, their zeale *in his Excommunication, tended much to their* [i] *honour, let his Execution* perfectly approve *our Church alſo*, to be cleare in this matter.

And leaſt of all, ſhould thoſe that are of his owne Communion *be ſuch hatefull birds, as to defile their own neſts*, by [k] imputing *it as an aſperſion to the whole profeſſion; let him*

g *Mat. 5. 19.*

h *Acts 1.*

i *See 2 Cor. 7. from verſ. 8. to 13.*

k Melius eſt propter bonos, malos fovere, quàm propter malos bonos contemnere, melius eſt malis injuſta præſtare, quàm bonis ſubtrahere. *Hieron.*

him have his laſt requeſt granted, that the diſhonour may be buried with him, let not the [l] ſinne of this one man, make you wrath with the whole congregation. [m] I have ſinned, ſaith *David*, and done wickedly; but theſe ſheep what have they done? [*And indeed the former ſort in* [n] their generation are wiſer in this *uſually, then the children of Light*] *When the* Sunne *is* eclipſed *every man's eye is upon it, but little doe they obſerve it in his* glory. *Let there be* one groſſe offendor *in the Miniſtery, he ſhall be ever gazed at; but they remember not the many* glorious Martyrs, *and unblemiſh'd Preachers, who have ſhined in that* Firmament *alſo. That the miſcarriage of one, ſhould like a croſſe line be drawne over all the reſt, I ſee little* Reaſon, *leſſe* Iuſtice, *and leaſt* Religion *of all in it.*

[l] *Numb.* 16. 22.
[m] 1 *King.* 24. 17.
[n] *Luke* 16. 8.

In a word. Object *not his life to* juſtifie *your owne, remember our* Saviours *diſtinction for ſome,* [o] what they bid you doe, that obſerve, but doe not after their works; *or that of S.* Paul, [p] Be followers of me, as I am of Chriſt. *If you* remember *his life,* forget *not his death; (in the former indeed* the rod of Aaron *was turned into a* Serpent, *but now the* Serpent *is turned into a* rod *again) as the one was* offenſive, *ſo let the other be* uſefull, *as the one made the* breach, *ſo let the other* repaire it.

[o] *Mat.* 23. 3.
[p] 1 *Cor.* 11. 1.

'Tis true, [q] *the* Dignity *of his Perſon muſt needs ſinke his offence the* deeper, *The* Scandall *of both hath increaſed the* Ignominy *of his death, the* ſhame *of his death hath occaſioned his ſpirituall life: And if God hath forgiven, and forgotten it in* Heaven, *Why ſhould we upbrayd him with it here? The* cleereſt Moones *have ſome ſpots. The* beſt Churches *have had ſome ſuch* ſtaynes. *Oh! let the* blot *of his life be waſhed out of your memories by the* many teares *at his death, for which,* [r] Bleſſed be God, even the Father of our Lord Ieſus Chriſt The Father of mercy, and the God of all comfort, to whom be honour and glory for ever. *Amen.*

[q] Tantò conſpectius in ſe crimen, &c. Honor Sacerdotalis magna eſt ſublimitas, Ruina, quæ de alto eſt, gravi ori caſu collidit. *Ambroſ. de dign. Sacerd.*
[r] 2 *Cor.* 1. 3.

O Pœnitentia! quid de te novi referam? omnia ligata tu ſolvis, omnia Clauſa tu reſeras, omnia adverſa tu mitigas, omnia contrita tu ſanas, omnia confuſa tu lucidas, omnia deſperata tu animas. *Cyprian. de Laud. Pœnitent.*

My deare wife,

Marke well theſe laſt words of him, who theſe twenty yeares, and upwards hath been your Husband, and might have ſo continued much longer by the courſe of nature, had not his continued, and crying ſins, deſervedly drawne this puniſhment upon him, to be cut off from the living, as unworthy of their ſocietie in this life. I ſuffer for my wickedneſſe, which I beſeech God in his mercy through Ieſus Chriſt to forgive me. In my ſuffering, you ſuffer both in your credit and eſtate, and what elſe ſoever concernes this world. This advantage you have of me, I have onely left unto me a ſmall time of Repentance, but you, by Gods Grace, may have a large time of amendment, which I would have you improve to the full, and not looſe a minute. Turne unto the Lord your God, with all your heart. *Cloath your ſelfe with patience and thankeſgiving. I doubt not but God will have mercy on you, and prove a Husband to you, and a Father to my Children, yea, I doubt not but you ſhall live with the ſame happineſſe, and greater content, then if I were with you.*

Serve him, he will not fayle you.

Bring up your Children in the feare of God, that Houſhold which you keep, let it be the ſervants of God.

Above all things be diligent in private prayer, make all your needs knowne unto the Lord. Vndertake nothing, which you cannot finde in your heart to begge a bleſſing for.

Miſconſtrue not theſe my dying advertiſements, which proceed (as in the preſence of God) from true affe-

affection, that at length I might really give some supply to my former defaults, and put you in a right way for everlasting comfort. That though we part in this world, yet we may enjoy a more happy meeting in Heaven. And after all our afflictions be there partakers of endlesse blisse. So prayes, and ever shall pray as long as he lives,

Your Husband

John Atherton.

Decemb. 1. 1641.

Cast not away this paper when you have read it, but keep it as a Iewell, and peruse it often, as the Legacie of him who can now give no other.

The Letter to his Children.

My deare Children,

IT was ever my desire to have seen you well preferr'd, but God thought otherwise, and my sinnes would not suffer it, which have not onely, sentenced me to death, but bereaved me of that small worldly blessing, which I purposed unto you, as a patrimony, and evidence of my fatherly affection. And how now it will be disposed of, or what share will come to your lot, I leave to God, who, as he hath given you body, and soule; so I doubt not but will of his great goodnesse provide for your estate. What is left unto me, and cannot be taken from me, I

freely impart, and give unto you, not dividing it amongſt you by ſhares and proportions, but giving each of you the whole, wherein though you communicate one with another in my bleſsing & laſt Councell, yet each without wrong to the other, may take and challenge the whole to her ſelfe.

Firſt, the bleſsing of God the Father, the Sonne, and the holy Ghoſt, *light upon you, give you a true knowledge of his Word, a true feare of his Will, and a true Faith in his promiſes.*

Let no day paſſe over you, wherein you doe not call your ſelves to a reckoning before you ſleep, and make your peace with God for the offences of that day.

Be conſtant in private Prayer twice every day at the leaſt, upon your knees, & God will be a Father unto you.

Doe nothing great or ſmall without firſt craving a bleſsing from God, and forbeare that, upon which you cannot finde in your hearts to crave ſuch a bleſsing.

Be content with whatſoever God ſhall afford you, poverty, or riches, take heed, repine not at his pleaſure [who in the end, though it be ſometimes contrary to our ſenſe] works all things for the good of his children.

If you marry, preferre an honeſt man that feares God, before all other reſpects in the world.

Be obedient to your mother; Love one another, and live in hope to enjoy againe in Heaven the company of your Father,

Now ready to dye,

Decemb. 4. 1640. Iohn Atherton.

Caſt not away this looſe paper, but each of you take a Coppy of it, and preſerve it by you, as a Iewell all the dayes of your life.

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A SERMON PREACHED AT THE BVRIALL OF THE SAID *IOHN ATHERTON.*

The next night after his Execution, December the fifth, 1640. In Saint *IOHNS* Church in *Dublin.*

With ſome other *Additions* and *Enlargements*, which the ſhortneſſe of the warning, and lateneſſe of the night, would not then permit, throughout *Applicatory* to divers ſpeciall paſſages in the *Relation*, wherein there are alſo ſome other added, which were before omitted.

By *Nicholas Barnard* Deane of Ardagh in IRELAND.

Chryſoſt. in Laud. Pauli Homil. 1.

Paulus terram & mare circumivit, peccatorum ſpinas evellens, granaq; pietatis ubiq; ſeminans, veritatem reducens, ex hominibus, Angelos faciens, &c.

ACTS 3. 19.

Repent ye therefore, and be converted, that your ſinnes may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

Printed at *Dublin*, 1641.

The Summe of the Doctrines here handled.

The Dignity of Preachers, Christs Messengers. *whence*
- for themselves, a necessity
  - of ordination to it.
  - of continuance in it.
- for the people, a necessity
  - of entertainment of the,
  - of Audience, Obedience to them.

The duty of Preachers in the Generall; from whence observed. That Preaching of all the Acts of the Ministry is the most *Apostolicall*; and if so, the most *Episcopall*.
And herein (according to a speciall Confession of a Vow, made, and broken by this Person) An Exhortation both to Preaching and Catechizing. For the later of which:

Foure things advised
- Shunning
  - Diversities of Catechismes.
  - Unnecessary Controversies.
- Handling these Principles
  - Briefly.
  - Often.

In both condemned Inconstancy, either in the
- doctrines delivered.
- time, giving it over.

The Duties of Preachers in Speciall
- Ability to preach.
- Perspicuity in their Preaching.
- Their lives to be according.

The state of a man Unconverted resembled by a
- Blindnesse.
- Darknesse.
- Slavery.

The state of Conversion resembled by giving
- Sight.
- Light.
- Liberty.

That the greatest Sinner once converted is capable of forgivenesse.

The joyfull happy estate of him who hath an assurance of it, in three things, he hath *Peace*
- with God.
- of Conscience.
- with Death.

And therein of spirituall refreshings.
Throughout, Applicatory to the *Party*.

The

The Text.

ACTS XXVI. verſ. 17. *I ſend thee*——

VERS. 18. *To open their eyes, to turne them from darkneſſe to light, from the power of Satan unto God, that they may receive forgiveneſſe of ſinnes, &c.*

THat there is an eminent [a] *Man this day falne in Iſrael* by a ſcandalous & ignominious death ye all know, of whom this unwonted confluence of people ſpeakes an expectation of ſaying ſomewhat; *For his life*, to give the leaſt Commendation, would be a *ſcandall* to the *ſpeaker*, and yet wholly to conceale his penitencie at *his death*, would bee a *wrong* both to *him*, and you the *hearers*. It was indeede his owne deſire, there might bee *no good ſpoke of him at all* but (me thinkes) that it ſelfe (if there were no more) [b] is cauſe ſufficient to ſpeake ſomewhat, in that ſhort expreſſion being much included. And commendation (if ever) is then moſt ſeaſonable, [c] when it can neyther impute flatterie to the one, nor cauſe a pride in the other. Then may be thought [d] the *leſſe affected*, when a diſpraiſe would be the *leaſt offenſive*. And for that we have done with in the relation:

This text fits this preſent occaſion thus: *Saint Paul* is here *ſent* to preach the Goſpell, ſuch was the *end* of this our Brothers ordination, but *neglected*. Such had been his ſolemne *vow* of later years, but *broken*. The perſons to whom he was ſent, were ſuch as lived in *darkeneſſe*, under *the power of Satan*, ſuch to have beene

[a] 2. *Sam.* 3. 38.

[b] Laus humana non appeti à recte facientes, ſed ſubſequi debet recte facientem, ut illi proficiant, qui etiam imitari poſſunt. *Aug. de ſerm. Domini in monte.*

[c] Lauda hominem, ſed poſt mortem, poſt conſummationem, quando nec laudante adulatio movet, nec laudatum tentat elatio. *Ambr. in natali S. Euſeb.*

[d] Ibi eſt laudatio vanitate remota, ubi etiam vituperatio erat ab offenſione ſecura. *Aug.*

his life formerly to the Churches ſcandall, *is confeſſed.* The effect of *S. Pauls* meſſage is *to open their eyes, to turne them* unto God, ſuch a bleſſed change to have beene lately found in him, hath beene made *apparant.* And if with theſe he hath *obtained* the efficacie of the *meanes*, why ſhould we barre him, from *attaining* the like happineſſe in the *end* alſo, viz. *forgiveneſſe of ſinnes.* Tis true he was ſent, and like that [c] *Son*, that ſaid he would goe into the vineyard, but went not. Inſtead of *converting* others, he had *corrupted* them, inſtead of *opening their eyes*, he had *ſhut his owne*, inſtead of gayning *others* out of darkneſſe, he had lived in works of darkeneſſe *himſelfe*, inſtead of turning men *from* the power of Satan, he had drawne more ſubjects *to him.* Notwithſtanding what hee was ordayned to have beene an inſtrument of *in others*, was by Gods grace in a great meaſure wrought in himſelfe; and if converſion, why ſhould not we beleeve forgiveneſſe, and if forgiveneſſe, bleſſedneſſe, for [f] *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſinnes are covered, &c.* The Ocean of Gods mercie is able to ſwallow *mountaines* aſwell as *mole-hils*, great ſinnes as leſſe, according to the proportion of repentance. S. Paul [g] *a blaſphemer yet obtayned* pardon. The crucifiers of the Lord of life are bad to be [h] *converted, and their ſinnes ſhould bee blotted out.* Tis true he was at firſt *moved* to it *with feare*, ſo was [i] Noah to the ſaving himſelfe by the Arke. [k] Gregorie Nazianzen was at firſt converted to Chriſtianitie in a *ſtorme*, our Saviour in the ſame breath cals his Diſciples *friends*, [l] and yet bids them *feare* him, for *the feare of Hell* it ſelfe. [m] He came late, ſo did they that went into the vineyard at the [n] *eleventh houre.* • Manaſſes began *in*

[c] *Matth.* 21. 30

[f] *Rom.* 4. 7.
[g] 1 *Tim.* 1. 13.
[h] *Acts* 3. 19.
[i] *Heb.* 11. 7. *vetus.*
[k] Vide orat. de vitâ ejus per Greg. presb. & poema ejus de vitâ ſuâ ſcript. ad popul. Conſtantinop. deplorantibus univerſis mortem corporis, ipſe interitum animi metuebat: Mors ex aquâ imminens *ſtorme*, ſalutē ex aquâ Baptiſmi antevertebat.
[l] *Luc.* 12. 4.
[m] Apud Deū non valet

menſura temporis, ſed doloris, non temporis longitudine, ſed affectus ſinceritate pœnitudo penſatur. Latro ille in Cruce non eguit prolixitate temporis, intra enim unum momentum totius vitæ ſceleribus abſolutus, præcedit etiam ipſos Apoſtolos ad Paradiſum. *Chryſoſt.* Pœnitentia non menſium curſu penſatur, ſed profunditate luctus, & lachrymarum, qua homo mortificatur. *Iſidor. de ſumm. bon.* [n] *Matth.* 20. 6. • 2 *Chron.* 33. 11. 12.

fetters,

fetters. The [p] *prodigall Son* ſtaid till hee was *ſtarved*, and forced. Oh let *not your eyes be evill*, when *God's is good.* Where wee finde his *hand*, why ſhould wee doubt of his *Seale?* If he were turned *from the power of Satan* in repentance to God, no doubt but God hath turned to him, in *granting forgiveneſſe.*

[p] *Luc.* 15. 17. 18.

In the Text you may obſerve theſe three parts.

1. S. Pauls miſſion, *I ſend thee.*
2. His Commiſſion in three branches.
   1. *To open their eyes.*
   2. *To turne them from darkeneſſe to light.*
   3. *From the power of Satan unto God.*
3. The happy fruit of both, *That they may receive forgiveneſſe of ſinnes.*

The firſt implyes our *Dignitie.* The ſecond our *Dutie.* The third our hearers *Beneſit.* By this our brother, the *firſt* at his arraignment, hath beene much *diſgraced.* The *ſecond*, in his *life* more *neglected*, And the *third* at his *death*, *Gods mercie* in him infinitely *magnified.* From the firſt, he judged himſelfe worthy to be *degraded.* For the ſecond, hee had ſtrongly reſolved if hee had lived, to have *repayred.* And the third was in an extraordinarie manner to his conſcience *ſealed.* So that the *three* things which are now to be handled from the words are theſe.

1 Firſt, the dignitie of Miniſters, to be Chriſts *Meſſengers. I ſend thee.*

2 Secondly, the chiefe part of their *meſſage*, to be *Preachers* (the ſole end of which, is the converting of men) *to open their eyes, to turne, &c.*

3 Thirdly, the *latitude of Gods mercie even to the worſt of men*, who by their preaching ſhalbe converted though living under *the power of Satan*) *yet ſhall receive forgiveneſſe of their ſinnes.* In the handling of which yee ſhall finde ſome things as *ſeaſonable* as *profitable*, and throughout I would be underſtood to be equally applicatorie to *Biſhops*, as other inferiour *Miniſters.*

1 Firſt, the dignitie of Preachers, ſent by Chriſt;

their miſſion is like q S. Iohns Baptiſme, *not of men, but from heaven*, they may ſay to their hearers as Moſes to the Iſraelites, r *I am hath ſent me unto you.* And tis obſervable their Commiſſion is ſealed by the bleſſed Trinitie, firſt, *ſeverally*, by the Father (Matth. 19. ult.) *Pray the Father* that hee will ſend labourers, &c. By the Sonne (Epheſ. 4. 11. *He gave ſome Apoſtles, ſome Paſtors, ſome Teachers, &c.* By the holy Ghoſt (Act. 20. 28.) *Over whom the holy Ghoſt hath made you Over-ſeers.* Secondly, *joyntly*, (Matth. 28. 18.) *Goe, teach all Nations, and Baptize them in the Name of the Father, and of the Sonne, and of the Holy Ghoſt*, and accordingly as S. *Iohn* f begins his Revelation with *a Salutation* from them, ſo S. *Paul* t concludes his ſecond Epiſtle to the Corinthians with *a Benediction.* Hence thoſe honourable titles by each of which we denie not, is implyed a ſeverall dutie alſo, (*honos & onus*) to imply there holyneſſe u *Men of God.* Their vigilancie, x *watchmen*, their courage, y *Souldiers*, their painfulneſſe, z *harveſt labourers*, the care of their flocke, a *Shepheards*, their wiſedome b *Overſeers*, their induſtrie c *Huſbandmen*, their patience, d *Fiſhermen*, their tenderneſſe of affection e *Nurſes*, their love f *Fathers*, nay g *Mothers*, their faithfulneſſe h *Stewards*, their neceſſary uſe in preſerving and informing of men, i *Salt of the earth*,* *Light of the world*, their dignitie k *Rulers*, l *Embaſſadours*, their eminencie m *Angels*, n *fellow ſervants* with them o *Co-workers* with God, Chriſts p *Witneſſes*, q *Miniſters*, nay r *Chriſts glory.* To the Miniſters of the Law

q *Matth.* 21. 25
r *Exod.* 3. 14.
s *Revel.* 1. 4. 5.
t 2 *Cor.* 13. 14.
u 1 *Tim.* 6. 11. 2 *Tim.* 3. 17.
x *Heb.* 13. 7. 2 *Tim.* 4. 5.
y 2 *Tim.* 2. 3. 4.
z *Matth.* 9. 38.
a *Ioh.* 21. 15. 16. 1 *Pet.* 2. 25.
b *Acts* 20. 28.
c 2 *Tim.* 2. 6.
d *Matth* 4. 19.
e 1 *Theſſ.* 2. 7.
f 1 *Corin.* 4. 15.
g *Galat.* 4. 19
h 1 *Cor.* 4. 1.
i *Mat.* 5. 13. 14
k 1 *Cor.* 4. 1. 2 *Tim.* 5. 17.
l 2 *Cor.* 5. 20.
m *Revel.* 1. 20.
n *Revel.* 22. 19.
o 2 *Cor.* 6. 1. συνεργοῦ.

p *Verſ. before the Text.* q *Ibid.* ὑπηρέτας, as 2 *Corinth.* 4. 1. ὑπηρέτης, often in Scripture taken for ſuch an Officer, who hath authoritie to commit one to priſon. *Matth.* 5. 25. παραδῷ ὁ κριτὴς &c. And ſuch is our Office ſpiritually by excommunication, ſo to commit incorrigible ſinners, till they repent 2 *Corinth.* 10. 6. We have in a readineſſe vengeance to execute, &c. r 2 *Cor.* 8. 23. To be Chriſti Vicarius is not Antichriſtian, but to clayme a title of generalis; Epiſcopus vicarius Domini eſt. *Ambr. Comment. in Epiſt. Cor. cap.* 11. * O verè ſal terræ! quo precordia noſtra ne poſſint ſeculi vaneſcere errore condiunur. O lucerna! dignè ſupra Candelabrum Eccleſiæ poſita, quæ latè Catholicis orbibus lucem effundens, &c. *Paul. ad Aug. Epiſt.* 31.

indeed

indeed pertained [f] *the glory* (viz.) of the Ark and Temple, but theſe are termed the Glory of Chriſt himſelfe, typified by them, whoſe preſence made [t] *the glory of the later Temple*, though meaner in building, *to exceed the former*. The dignitie done to the Prieſts and Prophets under the Law was much, [u] *Jehojada* the Prieſt marries *Jehoramus* daughter the King. See the honorable termes given by [x] *Obadiah*, (the chiefe of *Ahabs* Courtiers) to the Prophet *Elijah*, and to omit what we reade from good Kings. See [y] *Joaſh* (a bad one) viſiteth *Eliſha* in his ſickneſſe, calling him *my Father, &c.* Now by how much the [z] Goſpel excells the Law, ſo ought the Miniſters to be preferr'd, as being of a *better Teſtament*, and of a farre [a] more *glorious Miniſtration*. Embaſſadors are uſually reſpected according to the Princes they repreſent. S. *Paul* was ſo received by the *Galatians*, [b] *as an Angel of God*, nay, *as Chriſt Ieſus*; in whoſe ſtead he moved. And thinke not this to be any pride in magnifying our calling, S. *Paul* ſurely was no more ambitious of honour, then he was covetous of a gift, but yet that he might have *ſome fruit that might abound to their account* for their owne ſakes no doubt, he beſeecheth the [c] Theſſalonians, *To know thoſe that were over them in the Lord, and to eſteeme them very highly*, &c. A [d] high calling indeed, the Sonne of God himſelf deſpiſed it not, and let not the greateſt then thinke his ſonne of too high a birth for it. 'Tis no argument, that now they ſhould be made the [e] *Of-ſcouring* of the world, becauſe the Apoſtles were ſo, that now they ſhould be driven to work with their own hands, (as ſome it may be would be contented with) becauſe [f] S. *Paul* was once put to it by neceſſitie: that now they ſhould have no reſpect, becauſe there was ſo little heretofore given them by Infidells. No; *ye have not ſo learned Chriſt*, and doe not ye *fill up the meaſure of your Fathers*. And yet how many are there, who ſeeme to reverence Chriſt, but like the Iewes mocke him in his word, and ſervants, like curſed

[f] *Rom.* 9. 4.
[t] *Hag.* 2. 9.
[u] 2 *Chro.* 22. 11.
[x] 1 *King.* 18. 7.
[y] 2 *King.* 13. 17.
[z] *Hebr.* 7. 22. *See* 2 *Cor.* 3. 7. 8. 9. 10.
[a] 2 *Cor.* 3. *cap.* 7. 8. 9. 10. *verſ.*
[b] *Gala.* 4. 13.
[c] 1 *Theſſ.* 5. 12.
[d] Nihil eſt in hoc ſæculo excellentius ſacerdotibus, ſublimius Epiſcopis, ſi nomen congruat actioni, & actio reſpondeat nomini. Si non non men inane, & crimen immane. *Amb. de dignitate ſacerdot.*
[e] 1 *Cor.* 4. 13.
[f] *Act.* 18. 3.

Cham deriding their Fathers, till the curse rebound upon their own heads; If like *Ieremiah*, a Minister deale truely and impartially, presently [g] *devices are laid* for him, a conspiracie *to smite him with the tongue*, if he endeavour to dispossesse a man of his *evill Spirit*, than like *Saul* to *David*, a dart is throwne at him, nay, *Speares and Arrowes* of reproaches, even *bitter words*. If a reproofe, then *you take too much upon you, ye sonnes of Levi.*

[g] *Ierem.* 18.18.

Object. We grant the Apostles to be sent of Christ, but what is that to such as are ordained in these dayes?

Answ. The difference is onely *Vocationis modo*, Christ cals *Paul* immediately by himselfe, and he cals *Timothy per media ordinaria*, as S. *Paul* speaking to the Elders of the Church of Ephesus, whom himselfe had ordained, *yet* (*Acts* 20. 28.) he tells them, *the holy Ghost* had made them Overseers, as his Epistles may be truely cal'd his writings, as being the Pen-man, and yet Gods too, who was the Inditer, and in them guided his hand: So the Messengers of the Church are also Christs, who in his name ordaines no other, then *testifie* they finde themselves [h] *inwardly moved to it by his Spirit*. See both together in that forenamed (2 *Cor.* 8. 23.) *Wee are the Messengers of the Churches, and the glory of* CHRIST, as the man is called *the glory of God*, (1 *Cor.* 11. 7.) and the woman the *glory of the man*. Because as the Moon from the Sunne, they each derive their light and authoritie from them; so are these so called here, as receiving their dignity and commission from Christ by the Churches hand, who in this sense *confirmeth the word of his servants*, and is *with them to the end of the world*, of which there can be no [i] surer *Seale*, than the assistance of Gods Spirit in converting their hearers.

[h] See the demaunds in the Booke of Ordination, to Deacons, Priests, and Bishops, a serious consideration.

[i] 1 *Corint.* 9. 2. If I am not an Apostle to others, yet doubtlesse I am to you, for the seale of my Apostleship are you in the Lord.

Hence a twofold instruction for the Preacher and people.

For the Preacher. 1. A necessity of Ordination. *Marke* 3. 14. *None may* [k] *take this upon him* (be he as wise as *Solomon*, or *Daniell*) *before he be call'd of God as Aaron.*

[k] *Heb.* 5. 4.

1 *How*

How can they preach, i. e. de jure, *unleſſe they be ſent.* God complaines of ſome, [m] *I have not ſent them, yet they ranne: I have not ſpoken to them, yet they prophecied.* The [n] Labourers though able and willing yet went not in to the Vineyard till they were bidden by the Huſbandmen. They who *clime* [o] into this Office through the window of their owne pride and ſelf-conceit, and enter not by this *dore*, are rather *Theeves* than *Shepheards*. 'Tis an obſervation ſome have made of [p] *Origen*, why he fell into ſuch dangers errours, though he had an excellent wit, becauſe he ſo long neglected orders.

l *Rom.* 10. 15.
m *Ierem* 23. 21
n *Matth.* 20. 7.
o *John* 10. 1.
p Chemnit. de Eccleſiâ. De Origine dicũt, cum ſine vocatione ſe ingeſſiſſe in officium docendi, inde factũ eſt, quod in tot errores eſt prolapſus.

2. A neceſſity of continuance, if their *Miſſion* be from Chriſt, none can then give them a *Diſmiſſe* but Chriſt. Have you yet ſet your hand to this plough, there is no looking back; whatever other imployment by man is layd upon you, of this you cannot be unloaden. There may be indeed ſome good cauſe of a removeall from a place, even for the ſame the Colt our Saviour ſent for was looſened, *viz.* when *the Lord hath elſewhere need of you:* but I finde no writ of eaſe in any place to diſpenſe with the office.

For the people. 1. Firſt then give them entertainment, the Apoſtle argues this caſe largely. (*Cor.* 9.) What amendment ſoever hath bin here of late in ſome places, yet ſtill in moſt, the meanes of the *Levite* is *like* the garments of *Davids* Servants, by *Hanun* King of *Ammon* cut off by the halfes. But let ſuch conſider the admonition of *Moſes*, Deut. 12. 19. *Take heed to your ſelves.* they that thus [r] rob God, doe but in concluſion rob themſelves, as there are in ſtorie diverſe ſuch obſervations. *Moſes* prayer for *Levi* is ſtill effectuall, (*chap.* 33. 11.) *Bleſſe Lord his ſubſtance, and ſmite through the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.* That diſtinction of three ſorts of Sacriledge by *Peter Lumbard*, [s] is commonly known, *Sacrum de ſacro, non ſacrum de ſacro, ſacrum de non ſacro*, as that of *Thomas Aquinas*, that it may be committed againſt three, *in Perſonam*,

r *Malach.* 3. 8. 9
s *Pet. Lumbard ſent. libr.* 3.
t *Secunda ſecundæ qu.* 99. *art.* 3.

ſonam, in Locum, in rem. The laſt of each are alike, in a robbery upon the Churches poſſeſſions; where in other Countries it hath beene conſented to, it is now as much repented of, though too late. *Iuſtinian* [u] makes it a greater ſinne than treaſon. Howſoever *thou who* worthily [x] *abhorreſt Idols, doe not thou commit Sacriledge.* You that ſtand for Chriſts word, doe not you caſt lots for his coat. [y] The fiſh S. *Peter* catched, it came up with money in the mouth, and certainly ſuch as are truely taken by the net of Gods word, will not grudge to ſupply the Miniſter *in Temporals*, who communicates to him *in Spirituals*, and what ye yeeld, let it be willingly, not wrung out by Suits: ſuch *as ſtrive with the Prieſt*, are accounted the worſt of men by the Prophet. (*Hoſea* 4 4.) How able and active this *our Brother* was in the recoveries of ſuch dues, ye all know, But what a greiſe now, his ſpending ſo much time in them was, whereby he loſt himſelfe, I know. The regaining of the *Churches Rights* he thought might be done, but the gaining of ſoules, the *Rights of Chriſt* purchaſed by his bloud, by no meanes ſhould be left undone. Often did he apply to himſelfe that Speech of a [z] great man at his laſt. *Had he been as diligent to have done God ſervice, as he had done the King, he had kept the Kings favour ſtill* So had he been as converſant in the ſtudy of the Goſpel, for the *inſtruction of Men*, as he had been in the Law, for the *ſetling of Lands*, hee had not by the Law ſo deſervedly loſt Lands, Body and Eſtate, and all at once. We are called *Fiſhers*, not *Hunters*, Fiſhers of *men*, not of *money*, we are preſt for a Spirituall warfare, and ſuch [a] *entangle not themſelves with the affaires of this life.* [b] S. *Auguſtines* ſpirit is very worthy of imitation, *who*

[u] Proximum ſacrilegio crimen eſt quod Iæſæ Majeſtatis dicitur. *Leg.* 1. *digeſt. ad leg. Iul.*

[x] *Rom.* 2. 22.

[y] *Matt.* 17. 27

[z] *Card. Wolſey.*

[a] 2 *Tim.* 2 4.

See what is promiſed at ordination, and conſecration, viz. *To lay aſide the ſtudy of the world and ſuch like cares, &c.*

[b] Non omnium Epiſtolis reſpondebat, niſi ſi quid tractarent ad Religionis pertinens negotium, aut ſi rogatus à nonnullis, in temporalibus cauſis, Epiſtolas dabat, hanc ſuam à melioribus rebus occupationem, tanquam angariam deputabat, & illis diſpoſitis, tanquam à rebus molaſtibus, & moleſtis, animi recurſum ad interiora mentis, & ſuperiora faciebat, ſuavem ſemper habens de iis quæ Dei fiunt allocutionem, vel collocutionem. *Poſſido. de vit. Auguſt.*

was hardly drawne to anſwer any letters for himſelfe, or others, that concern'd theſe worldly matters, onely ready for ſuch whoſe ſubject was ſpirituall. And if at any time he were neceſſitated to it, he thought ſo much loſt, and returned from it, as a priſoner ſet at libertie. Nay ſometimes [c] *Gave up his right, rather than runne himſelfe into a Labyrinth of Law contentions,* according to that of our Saviour, (*Matth.* 5. 40.) The onely way the Devill is ſometimes put to, for the ſtopping the mouthes of able divines. If hee can but get their *hearts to cleave to the world in ſuites,* ſoone *cleaves their tongues to the roofe of their mouthes for preaching*, and ſo by a diſuſe in time, according to that threatning in the *Prophet* to the Idoll ſhepheard, [d] *Their armes are dried up, their their right eyes utterly darkened,* And *their right hands with the* Pſalmiſt *forgets their cunning: Their abilities and gifts periſh alſo.* And tis certaine (howſoever others have thought the contrary) that as the *interpoſition* of the *Earth Eclypſeth* the *Moone:* So theſe *earthly imployments* inſtead of ſpirituall, hath rather *clouded*, than added to the *glory* of our function.

Secondly then give them *Audience*, *Obedience*: I put them together, as indeed they ſhould never be ſeverd. Firſt, *audience*, the denying of which to the *Embaſſadour* of the meaneſt *Prince* on *Earth* is accompted the higheſt indignitie. [e] *Oh, ſee then yee refuſe not him who ſpeaks from heaven.* Say ever in this ſence as Samuell, [f] *Speake Lord, thy ſervant heareth.* And when yee doe, let it be with *Attention*, not to have your minde roving about ſome other matter, your tongues wiſpering in anothers eare. (*A fault this our Brother publikely acknowledged in Himſelfe.*) And let it bee alſo with [g] *Reverence.* Remember tis *The voyce of God, and not of Man*, as one obſerves of that ſpeech of *Iohn* the *Baptiſt*. *Ego ſum vox in deſerto. Iohn* was the *voyce*, but God the *ſpeaker*,

[c] Vbi aliquid ſuſpicabatur exoriturum litis, ſæpè totam cauſam ceſſerit adverſario, pro magno lucro ducens, ſi quietem animi rei diſpendio redemiſſet. *Eraſ. in Epiſt. ad Arch. Tol. aut op. Auguſt.* Hæc non eo commemoro, quod exiſtimem horũ temporum Epiſcopos ad hanc imaginem compellendos, ſed ut declarem quantopere ſanctiſſimi hujus præſulis animus abhorruerit à ſolitis litibus. *Ibid.*

[d] *Zach.* 11. 17.

[e] *Heb.* 12. 25.

[f] 1 *Sam.* 3. 10.

[g] Non eſt minus verbũ Dei, quam corpus Chriſti, & ideo nõ minus reus qui verbũ Dei negligẽter audiverit, quam ille qui corpus Chriſti in terram negligentiâ ſuâ cadere permiſit. *Aug.*

If *holy men* were the pen-men of the Scripture, but God the *Iuditer*, [h] *Balaam* bids *Balak arise*. [i] *Eglon* of him-ſelfe, roſe up from his Throne, when *Ehud* ſayd he had a meſſage from God to him. If theſe gave this *outward reverence*, let us adde [k] an *inward reverence, and feare alſo*. Secondly give them [l] *Obedience*, the former is but the *ſhell*, *the ſhaddow*, this is the *Subſtance*. Many indeede give us the *Hearing*, but very few in that ſence tis uſually taken in the Prophets, viz. [m] *Obeying*, Remember wee are *Gods meſſengers*. Great mens intreaties are commands: Our commands from God are but intreaties. [n] *God doth beſeech you by us, we pray you in Chriſts ſtead*; unheard off that a King ſhould Petition to his Subjects; and yet who of you yeelds? who obeyes? *Hiſtorians* ſay that mens lives were never worſe, than when the *ſeven wiſe men* lived. It would be ill newes if it ſhould be ſo with us, ſince the long continuance of the *wiſedome* of the word among us. However, as our Saviour, ſo may we ſay unto you alſo, [o] *We have not ſpoken of our ſelves, but the Father which hath ſent us, he gave us a Commandement, what we ſhould ſay, and what we ſhould ſpeake*, and the word which we have in Gods name ſpoken, and not obeyed, ſhall riſe in judgement againſt you at the laſt day. *Object* not the diſobedience of this particular *Perſon* to palliate your *owne*. Let his *ſelfe* condemnation, prevent yours, his exhortation *to others*, bee *yours*. Hee was, a *prodigall*, but *returned*, once *loſt*, but now *found*, and if the Father have *remitted* it, let not his Brethren be *offended* at it. And ſo much for the firſt part of the Text, *S. Pauls* Miſſion — *I ſend thee*.

Now the *ſecond* part of this Text concernes *S. Pauls Commiſſion*, in a word of *Information*, *To open their eyes*, in a word of *Application To turne them*, &c. (the *two* neceſſarie parts of a Sermon.) Before you heard our *Dignitie*, now we will confeſſe our *Dutie*, and tis this *latter* that muſt ſupport the *former*. And for this, we ſhall conſider it *two* wayes, as it may concerne this our *Brother*.

First.

h *Num.* 23. 18.
i *Iudg.* 3. 20.
k *Hebr.* 12 28.
l Fruſtra præcepta Dei cuſtodiuntur memoriâ, ſi non cuſtodiuntur & vitâ. *Auguſt. in Pſalm.* 118.
m Quærit anima verbum, cui conſentit ad correctionem, cui imitetur ad virtutem, quo reformetur ad ſapientiam, cui conformetur ad decorum, cui maritetur ad fœcunditatem, &c.
n 2 *Cor.* 5. 20.
o *Iob.* 12. 49. 50.

First, *Actively*, as being his dutie towards *others*.
Secondly, *Paſſively*, as having beene effectuall in *himſelfe*.

In the firſt, I ſhall but performe *the will of the dead*, who had intended at the place of *Execution* to have made a *large Exhortative Speech, to the diligent performance of his function in* PREACHING, *and* CATECHIZING: but that he thought few of his *Profeſſion* would be there, and the *Papiſts* (who might be the moſt) would but *deride* him; and ſo omitted it. Onely he declared how the *neglect* of it, was his greateſt *greife*, and *for the breach of his vow, in which he was perſwaded*, (*as a juſt puniſhment*) *God left him to himſelfe, whereby he came to this ſhamefull end, for this ſinne of Omiſſion, he obſerved Gods Juſtice in giving him over to ſinnes of Commiſſion*, according to that of the Apoſtle. (*Rom.* 1. 21,24,26.) And as this Subject is *ſeaſonable* in regard of his particular, ſo is it *neceſſary* in regard of the times neglect in generall. When *Preaching* is ſo undervalued, ſo ſlighted, as if it were too meane for the *Dignitaries*, and *Fathers* of our *Church*, and onely left as the refuſe of our Office for the *inferiour* Miniſters. And let me not be miſ-underſtood, as if in the words of S. *Paul*, [p] *I had ought to accuſe my Nation*, or Profeſſion of: or with *Cham* had a deſire to *diſcover my Fathers Nakedneſſe*. No; onely let me *magnifie their office*, and in this our *Brothers* ſtead, incite them unto that, whereby their *Dignity* with man here, and their *comfort* with God hereafter may be continued.

[p] *Act.* 28. 19.

The *Summe* of the Apoſtles *Commiſſion*, you ſee here is *Preaching*, which we ſhall according to the Text; conſider, Firſt in *it ſelfe*. And then *its ſeverall parts*.

First, in the *Generall*, from the *Summe* of the Apoſtles Meſſage, obſerve this, (viz.) That *Preaching and converting the ſoules of men, of all the Acts of the Miniſtry is the moſt* * APOSTOLICALL. For further proofe ſee (1 *Tim.* 2.7.) both put together. *I am ordained a Preacher, and an Apoſtle, a Teacher of the Gentiles*,

* ἀποστολικὰ.

&c. The very ſame words againe (2 *Tim.*1.11) in both, ſee how the *Apoſtleſhip* is ſupported on each ſide with this imployment. 'Tis preferr'd before the Adminiſtration of *Sacraments* (1 *Cor.* 1. 17.) *Chriſt ſent me not* (*i. e.* not ſo much) *to baptize, but to preach the Goſpel.* Nay above *Miracles*, gifts of tongues, government, &c. See 1 Cor.12. 28, 29. *God hath ſet in the Church firſt Apoſtles, ſecondly Prophets, thirdly Teachers, after that Miracles, then gifts of healings, Governments, Diverſities of Tongues, &c.* Now, wherein hath it ſo offended, that lately it ſhould be compelled to take the loweſt roome.

'Tis a Speech of *Gregory*, [t] *we account thoſe to beare the Image of the Apoſtles, who are Preachers.* And if ſo, why heare we no more of it from him, who boaſts his *See* to be onely *Apoſtolicall*, who hath not been knowne ſo farre to diſparage himſelfe theſe many hundred yeares. The more we *draw back* in it, the *nearer* we ſhall *draw* to him. There were ſome in the * Church of *Epheſus that ſaid they were Apoſtles, and were not.* Let this one thing be their triall, which if admitted, the former will be *found a lyar.*

Now if Preaching be the *moſt Apoſtolicall*, certainely this concluſion following muſt be undenyable, *viz. Then the moſt Epiſcopall*, [u] whoſe Succeſſours they are. For which, who knowes not that (in the 1 *Tim.* 3. which *S. Hierome* well calls *Speculum Sacerdotij*) the prime quality of a *Biſhop* is to be [x] διδακτικὸν. *i. e.* not onely *able and fit*, but *apt* and *ready* to it. The like *Tit.* 1. 9. [y] *Tho. Aquinas* could ſay, that preaching was *the moſt principall and proper act of a Biſhop*, and accordingly applies [z] *eight Titles* to them that imply that labour. Nay ſo *proper* to a Biſhop, that before S. *Auguſtines* time it was *not* [a] *uſuall for a Preſbyter to preach in the preſence of a*

[t] Cenſemus eos qui Apoſtolorum figuram tenent prædicare *Gregor. * Revel.* 2. 2.

[u] Apud nos Apoſtolorum locum tenent Epiſcopi. *Hieron. Epiſt. ad Marcel. contra Mont.*

[x] Verſ. 2. Potiſſima functio præſulum *Eraſmi.*

[y] Prædicatio eſt actus principaliſſimus Epiſcopi & proprius.

[z] Miles, Vinitor, Paſtor, Bos, Trituator, Arator, Seminator, Architectus.

[a] Auguſtino Presbytero, poteſtatem dedit Valerius Epiſcopus, coram ſe in Eccleſiâ Evangelium prædicandi, & frequentiſſimè tractandi, contra uſum & conſuetudinem Africanarum Eccleſiarum, unde ei (viz. Valerio) nonnulli Epiſcopi detrahebant. *Poſſid. de vitâ Aug.*

Biſhop;

Biſhop; at leaſt *it was againſt the cuſtome of the Africk Church.* We reade *Valerius* then Biſhop of *Hippo* was much cenſured by other neighbouring Biſhops, that he ſhould permit S. *Auſtine*, being then but a *Preſbyter*, to preach ſo often before him, and not to doe it himſelfe; and yet there was ſome reaſon for it: *Valerius* being a *Gracian* was not ſo perfect in the language as S. *Auſtine* was. *And* [b] *from his example it began firſt that Preſbyters get the honour to preach the Word of God in the Biſhops preſence.* Which former cuſtome howſoever *S. Hierome* from another ground pleads much againſt, as inferring that *the* [c] *Biſhop ſhould delight to heare ſuch of his owne Election* to performe their office. Yet he acknowledgeth it to *have* [d] *been the cuſtome* then alſo. But to returne to S. *Auguſtine*; when he was made a Biſhop, did he then give it over? No; then 'tis ſaid [e] *he preached much more then he did before, whereſoever he came, whenſoever asked.* The like of S. *Ambroſe* (by whoſe [f] *frequent Preaching S. Auſtin* himſelfe was converted) *the* [g] *introduction* into whoſe *firſt Sermon* after his Election, was the affirming this to be *his proper and neceſſary function. S. Chryſoſtome* calls Preaching, *Omnium bonorum Summa*, and according to his own practice would have a Biſhop preach *every day*, [h] with whom ye have often *cras & heri*, as if he were rather a *daily* Preacher, than a *weekely*. S. *Hieromes* ſpeech, a Biſhop ſhould be

[b] Et poſteâ occurrente & volante hujuſmodi famâ, & bono precedente exemplo, acceptâ ab Epiſcopis poteſtate, Presbyteri nõnulli, coram Epiſcopis, populis tractare coperunt verbum Dei. *Ibid.* See a difference between a Biſhop & a Presbyter.

[c] Gaudeat Epiſcopus judicio ſuo, cum tales Chriſto elegerit ſacerdotes. *Hier. de vitâ Clericor. ad Nepot.*

[d] Peſſimæ conſuetudinis eſt in quibuſdam Eccleſijs, tacere Presbyteros, & præſentibus Epiſcopis non loqui. *Ibid.*

[e] Atque Epiſcopatu ſuſcepto multo inſtantius ac ferventius, majore authoritate, non adhuc in unâ tantum regione, ſed ubicunque rogatus, veniſſet, verbum ſalutis æternæ, alacriter, & ſuavitér, pullulante atq; creſcente Domini Eccleſiâ, prædicabat. Paratus ſemper reddere poſſentibus rationem de fide, &c. *Poſſidon. de vitâ Auguſtin.*

[f] In quâ urbe (viz Mediolan.) tum Epiſcopatum adminiſtrabat eximius Ambroſius, verbi Dei Prædicator frequentiſſimus, cujus diſputationibus Auguſtinus adſtans in populo, ſenſim & paulatim converſus fuit. *Ibid.* [g] Epiſcopi proprium munus eſſe docere populum; effugere non poſſumus officium docendi, quod nobis refugientibus impoſuit neceſſitudo. *Ambroſ. officior. lib.* 1. [h] Epiſcopum neceſſe eſt in ſingulos dies ſementem facere, ut ipſâ ſaltem aſſiduitate doctrinæ, ſermonem auditorum animi retinere poſſint. *Chryſoſt. de ſacerd. lib.* 6.

for the Church, *as 'tis ſaid of* i *Moſes and Aaron for the Tabernacle, they departed not from it*, alwayes either preaching or ſtudying for it, either with k *Peter* and *Andrew fiſhing*, or with *Iames* and *Iohn mending their nets*. Well, me thinkes, when I reade of S. *Pauls* charge for this particular to *Timothy*, (*the firſt Biſhop of Epheſus*, and not *Parrochiall* neither, 1 *Tim.* 4. 1. and a *ſickely* man too) and in what high termes he gives it. *I charge thee before God and the* LORD IESVS CHRIST, *who ſhall judge the quicke and the dead at his appearing, and in his Kingdome, Preach the Word, be inſtant, &c.* It ſhould make many a mans eare to tingle that hath *wholly* neglected it, the like you have againe (1 *Tim.* 6. 13.)

For *Excuſes*; if a *not being bound to any particular charge* be pretended, let them conſider S. *Pauls free preaching*, which he ſo much glories in (1 *Cor.* 9. 19.) though *he were free from all*, yet had voluntarily made himſelfe ſerviceable to ſome. 'Tis poſſible for ſome urgent cauſe, the maintenance out of one place may be imployed for the upholding Gods ſervice in another. Like S. *Paul* (2 *Cor.* 11. 8.) who ſaith *he had robbed other Churches, taking wages of them, to doe the Corinthians ſervice for it*, but to be *wholly idle* in all places is l *robbery* indeed. If *imployment in government* be alleaged for an exemption, let them againe thinke of what S. *Paul* ſaith of himſelfe, m (*upon whom came daily the care of all the Churches*) 1 Corinth. 9. 16. *Yet neceſſitie is layd upon me, and woe unto me if I preach not the Goſpell*, and *Paul aged* too. If *diſputing* and *writing*, &c. be produced (as the beſt) for a diſpenſation, let them ſtill remember, it was *Saint Pauls* worke alſo, as *writing* not a little, So n *diſputing daily with the Iewes* and *Greekes*; *Apollo's*, *Barnabbas* did the like with *the falſe Apoſtles*. S. *Peter* with the *falſe Teachers*: S. *Iohn* confutes *Antichriſtian* doctrine, and for *convincing gain-ſayers* none are freed from. See but what is recorded of S. *Auguſtine*, how many *Hereticks* hee had a daily contention with, *Arrians*, *Manichees*, *Pelagians*,

i Epiſcopus imitetur Moſen, imitetur & Aaron, quid enim dicitur de ijs, quod non diſcedunt à Tabernaculo Domini. Duo ſunt Pontificis opera, aut à Deo diſcat legendo, aut populum Dei docet prædicando. *Hier. in Levit.*

k *Matth.* 4. *ver.* 18. 21.

l Quomodo mercedem obſequimur, & tamen operarij nequaquam ſumus fructus Eccleſiæ in quotidiano ſtipendio percipimus, & pro Eccleſiâ in prædicatione non laboramus. Penſemus quid eſt ſine labore percipere mercedem laboris. *Hieronym.*

m 2 *Cor.* 11. 28.

n *Act.* 19. 9. *Cap.* 9. 22. *Cap.* 18. 28.

Pelagians, Donatists, (one of which was converted onely by a *digression* in his Sermon) against whom, and of divers other subjects he wrote so much, that if all were extant, he that writes his life saith, ° *The greatest student would have his fill in reading of them onely.* Yet notwithstanding how did he labour in a constant preaching to his last; And the like might be related of divers others.

So that *no pretence* whatsoever can excuse them from the performance of this function, to what *Dignitie* soever *advanc't*, what *burthen* soever *travelling* under. I have often wondred at that in *Ioathams Parable*, that when some of the Trees were desired to rule over the rest, saith ᵖ *the Olive, why should I leave my fatnesse, wherewith by mee they honour God and Man, &c.* Saith the Fig-tree, *why should I leave my sweetnesse and my good fruite, &c. and goe to be promoted over the Trees?* Why should Promotion over *Others*, make men barren in *themselves?* Could they not beare *Rule* and beare *Fruit* together? Twas but a *Parable*, and let it be so still without any further application; Onely let none of us having a *Talent*, be like the *unprofitable servant* in hiding it.

And in *Conclusion*, let me be but your remembrancer, of what hath beene so solemnely and publikely vowed at *Ordination* and *Consecration*, and such a *Profession before many witnesses* ought to be of no light esteeme. The ᑫ *Exhortation* to preaching before the receiving the Order of Priest-hood, the *Obligatorie promises* upon demand for it, The ʳ *words of Ordination it selfe.* The *solemne deliverie of the Bible with a charge to preach*, this being the summe of the *Office*, why retayne we the name without *executing* it? And are not the same with other additions renewed at the *Consecration* of a Bishop? as the *Epistle*, so the choyce of the *Gospell*, for that occasion, viz. * *S. Peter* charg'd three times by our Saviour, *If he loved him feed his Sheepe, his Lambes*, had its meaning. The ˢ speciall prayer at the *Consecration* tends the same way. The *redelivery* of the Bible as before, and opened

° Tanta abillo dictata & edita sunt, tantaq; in Ecclesiâ disputata, adversus diversos Hæreticos, conscripta, ex canonicis libris exposita, ut ea omnia vix quisquam studiosorum notic, & perlegere posset. *Possid. in vitâ August.*

ᵖ *Judg.* 9. 9, 11.

ᑫ Ye are the Lords Messengers, Watchmen, Pastors, Stewards, to teach, to premonish, to feed to provide for the Lords Family. see book of Ordination, in the exhort.

ʳ See thou a faithfull dispenser of the word & sacraments.

* *John* 21. 15.

ˢ That he may have grace to bee evermore ready, to spread abroad the Gospell, and as a faithfull servāt to give Gods family their meate in due season. see book of Consecratiō

opened with a charge againe to be *diligent, in teaching, in giving heed to Exhortation, and to doctrine, thereby to save himselfe, and those that heare him*; to be a *Shepheard*, & not a *Woolfe*; *to seeke the lost*, &c. And in conclusion, a Prayer that *the Spirit may descend upon him for the Preaching of the Word*, and being *earnest in reproving, beseeching, rebuking, &c.* these surely are too serious to be thus slighted: *be not deceived, God is not mocked.* Now if any persons thus *Ordayned* and *Consecrated* have beene *negligent in performing*, let not the scandall be cast upon our Church, who you see is very *carefull in enjoyning*, and the *bonds* it takes for keeping Covenant are the greatest that can be given, the *forfeiture* of which will not faile to be cald upon *at the judgement of the great day*. And so much for the first thing, the neglect of which this our Brother somuch lamented, viz. *The forenoones worke* in *Preaching*.

[t] *Galat. 6. 7.*

There is a *second*, which he had expresly *vowed* also, and *broken*, and for which equally with the former he acknowledged *Gods justice* in this punishment, and that was the neglect of *publike Catechizing*, in a plaine and familiar exposition of the *Credenda*, and *agenda*, conteyned in our Church *Catechisme*, enjoyned to be the *afternoones* worke, and it were well, if every Sunday had its *Morning*, and *Evening* Sacrifice; its *former*, and *latter* Raine, [u] *In the Morning sow thy Seed; in the Evening withhold not thy hand*: Of which dutie give me leave to speake a word also, as being a thing of all others the *Most necessarie*, in this ignorant *Island*; these are the *Foundation* of Christian Religion, which as it was *Saint Pauls* glory to have *layd it* with the *Corinthians*, so would it be the glory of *this age*, to Compasse the like with this people, untill which be done, it must needes be in vaine, to proceed to a *building* of higher points. And I beleeve, without any disparagement I may say of the *Major* part of any of our *Congregation*, as the *Apostle* of that famous Church of the [x] *Hebrewes*, *They have*

[u] *Eccles. 11. 6.*

[x] *Hebr. 5. 13.* See Ambr. upon this place for the necessity of Catechising.

more

more neede of milke, than of ſtrong meate. In which if it were fit for me to *direct* others of greater experience, than my ſelfe, I would adviſe of theſe *Foure things.*

Firſt, to *ſhun diverſities* of Catechiſmes; for every one to be teaching a ſeverall, as beſt likes his fancie, is but to *diſtract*, and *confound* the people, if they ſhall *remove* from one Pariſh to another. What are they, but ſeverall *Methodes* of the ſame thing in ſubſtance? Let us all pitch upon one, and why not *that* appointed by Authority.

Secondly, *ſhun intricate* and *unneceſſary Controverſies*, which at all times in common Congregations are *unprofitable*: So in this exerciſe the moſt *unſeaſonable*. That Clauſe in the Apoſtles Letter from their firſt Generall Councell is verie imitable in this, [z] *Wee thinke it fit to lay upon you no other burthen, than neceſſary matters*, [a] *vaine bablings, fooliſh queſtions*, and [b] *ſtriving about words, and ſuch kinde of needleſſe* [c] *contentions*, S. Paul bids *Timothie* and *Titus avoyde, as being to no profit*, among which may be reckoned the filling ignorant peoples eares with queſtions of Church *Diſcipline*, which doth not concerne them, and neglect the maine. Tis a good rule, every thing is ſo farre *Commendable* as it may be *Profitable.*

[z] *Act.* 15. 28.
[a] κενοφωνίαι
[b] λογομαχίαι
[c] 2 *Tim.* 2. 14. 16. *Titus* 3. 8.

Thirdly, handle theſe things *briefly*, without affecting too much *latitude*, [d] *S. Paul* had taught his hearers in the compaſſe of *three yeares, the whole Counſell of God* both in publike and private, and ſuch as ſhall dwell ſo long upon one ſubject, obſerve not the Cuſtome of the ancient Church. How briefe is *S. Auguſtines Symbolum*, *S. Ieromes Explanatio fidei ad Damaſum & Cyrillum? S. Cyprians expoſition of the whole Lords prayer*, is not neere the length of an ordinary Sermon. Tis true it may be ſaid of each Petition and Commandement, as the *Philoſopher* ſaith of the *Soule* τὰ μεγάλα ἐν μίκρῳ, a great thing in a little compaſſe, like a *Starre*, little in your eye, but in it ſelfe of a large magnitude: Like a *Fountaine* narrow at the head, but mighty ſtreames may be drawne from it,

[d] *Act.* 20. 31.

To that Petition *Thy kingdome come*, or *thy will be done*, may be referd a great part of the body of *Divinitie* (as ſome *de Deo*, & *de regno Dei*, others *de Fide & Obedientiâ* make to conſiſt the *whole*,) but would it not be verie impertinent to draw all thither? And let me adde, that *length* of time (howſoever ſome glory in it) doth not alwayes argue the *better building*, or *the more coſt*. *Salomons* Temple was built in *ſeven yeares*. *Herods* was *forty ſixe yeares in building*, yet we cannot imagine it to have exceeded *Salomons*. Nay in this *ſpirituall building*, it may be *want* of paines that cauſeth a *long* tractate, the better things are *ſtudied, and digeſted*, the more able ſhall he be to pruine off unneceſſarie diſcourſes, and to contract his matter into the *narrower* roome.

Fourthly, handle them *often*. In the *French* and ſome of the *Germane* Churches, as the *Sunne* runnes his courſe in the *Heaven once a yeare*, ſo doe they runne through thoſe heavenly *Principles* in the ſame compaſſe: For which our *Canons* have well provided alſo. *An errour* in ſome, who thinke it ſufficient to goe through them *once* in their lives, or a few of them once a yeare in *Lent*. No, people have not ſuch *ſtrong memories* for ſpirituall matters, but that wee had neede with S. Peter, 2 Pet. 1. 12. *To put them in remembrance of theſe things often*, nay *alwayes*; For *ſome kinde* of meates it ſufficeth they are had ſometimes in the yeare *in their ſeaſons*, but for *Bread* there muſt be a daily proviſion. Tis ſo for the ſoule, for *ſome points* it matters not if they be ſeldom handled, but for the *Principles* of the *Catechiſme they are your neceſſary food*, without which your Soules cannot bee nouriſhed unto everlaſting life; therefore it is fit that ſome of them ſhould be ever ſounding in your eares. And for *this it ſelfe*, let it not be thought too meane, for the *Chiefe* of us. Yee ſee 1 Cor. 3. 10. tis the Office of [f] a *Maſter-builder*; And among the *Fathers* have we not many *introductions* to the vulgar. *Lactantius his Inſtitutions*, *Cyrill his Catechiſmes*, *Clemens Alexandrinus Pædagogus*, *S. Auguſtines Enchyridion*, and

and his Booke *de Catechizandi rudibus* and the like. *Saint Paul* was all things to all, g *To the weak he became as weak, that by all meanes he might ſave ſome.* g 1 Cor. 9.22.

Let me for *Concluſion* of this, exhort *all* without exception, unto *diligence* in *both* theſe particulars, viz. *Preaching* and *Catechizing*, which by this our *Brother* were ſo *neglected* and *lamented*. Be not *ſlothfull* in the *Lords buſineſſe* and in the *Lords Vineyard*, were it no more than the ſight of thoſe of the *Romiſh* Cleargie in every corner, who *travell Sea & Land to make their Proſelites*, it ſhould me thinkes, be enough to whet our reſolutions to be more induſtrious: Ye have heard, reſpect is your due, but thoſe are onely h *worthy of double honour* who are κοπιῶντες *labourers in the word and doctrine*, *Maintenance* is your due, but tis the i *labourer is worthy of his heire*. *High eſteeme* is your due ὑπερ τὸ περισσῶς, but k *for your workes ſake*. What is the cauſe of late, the calling hath fallen into ſuch *Contempt*? Is it not for not *ſhewing your ſelves l workmen, rightly dividing the word of truth*. Why are many of the people like thoſe * *dry places* in regard of any goodneſſe, which *the uncleane ſpirit walkes through*, is it not becauſe you for preaching have paſſed over like * *clouds and wind without raine*? What is the cauſe ſo few *ſubject* themſelves to Chriſts *Scepter*? Is it not becauſe the *ſword* of his Spirit, (*the word*) is not thus *drawne* out by you? This and the like were the *ſole Apoſtolike weapons*, whereby the world was at firſt *ſubdued*. By theſe armes the *Fathers* purg'd it of Hereſies and Schiſmes, afterwards, m not by *Pillaring, Impriſoning, Obtayning Imperiall Edicts*, (as tis ſaid of S. Auguſtine) *but by preaching*. And let no man neither, n *deſpiſe the day of ſmall things*. S. Ambroſe his firſt Sermon *de grano Sinapis* (as appeares by the beginning) was preached to a ° *thin au-*

h 1 *Tim.* 5.17.
i *Luke* 10.7.
k 1 *Theſ.* 5.13.
l 2 *Tim.* 2.15.
* *Matt.* 12.43.
* Verbi Dei prædones dicũtur nubes, quia non ſecus, ac per quaſdam nubes, ſpiritualem irrigationẽ hominibus Deus offert. *Chryſ. in Pſalm.* 107.
m Non vi non armis, non carceribus ſed ſolo gladio ſpiritus, quod eſt verbũ Dei, tot victorias, tot triumphos paravit Eccleſiæ Chriſti. *Poſſidan.*
n *Zach.* 4. 10.

° Libenter nos prædicare, & gratanter opus Dei facere manifeſtum eſt. ſed videmus plures: è fratribus pigriùs ad Eccleſiam convenire: inviti loquimur, & tamen tacere non poſſumus. *Ambroſ. ſerm.* 1. *de grano Sinapis.*

ditory. *Our* Saviour was content with *one Woman at Samaria*. Noahs *eight* persons in the *Arke* were the *better auditory*, though the whole old world were the *greater*. Pretend neyther the *undecencie* of the Church, our Saviour preached out of a *Fisher-boate*, S. Paul upon the *Sands*. Where you finde *dead Carkasses* thither should yee like the *Eagles resort*. Nay, there is a way whereby all this enjoyned may not seeme *a burthen* to us neyther. There is a *labour of love* (the Apostle speakes of) that will make us *love the labour*. Iacob because he *loved* Rachel thought his seven yeares service nothing. What paines doe wee see some [p] *take in hunting*, *fouling*, &c. *accompted but a sport*, because *they love it*! How doe some toyle for the love of Money, things Momentanie! And shall not *our love to Christ constreine us rather?* The *compassion* to the Soules that are Christs? the *gaine* of an immortall crowne with Christ, much more *inflame* us?

[p] Oh quam pudendum, si defectat labor, ut fera capiatur, & non ut anima capiatur! Oneroſi non ſunt labores amantium, nam in eo quod labor amatur, nõ laboratur. *Auguſt. de bon. viduit.*

And yet there is one thing more behinde, which if we will *fulfill our Ministery*, must not be omitted; which we have also solemnely promised, and that is, *Private admonitions*. S. Paul had somewhat to doe [q] *from house to house*, aswell as in the *Pulpit*. Embassadours have not done all in delivering their Embassage *publikely* upon the day of audience, but there is much imployment also in *private Treaties*. The *Husbandman* visits his ground often after it is sowne. Tis the *ignorance* of some people to be all for the publike, and the *neglect* of some Ministers to make that their stent. No, you will finde it otherwise in S. Pauls Epistles to *Timothy* and *Titus*, and tis a thing most usefull in this Kingdome, where there are so many that *hate the light in publike*. This was S. Augustines practise too. [r] he had *usually a Chapter read at his Table, upon which he would be Commenting to his guests, tooke*

[q] *Act.* 20. 20.

[r] Docebat ille privatim in domo, & publicè in Eccleſiâ, ſacram lectionem adhibebat menſæ, unde de quadam frugiferâ Commentabatur, & compertis rerum oportunitatibus divinæ legis partes eis inculcabat, & ut ſpeculatur Domini, admonebat prædicans opportunè, importunè arguens, &c. Et præcipuè operam dans eos inſtruere, qui eſſent idonei alios docere. *Poſſidon.*

all

all oportunities in private to inculcate what hee had delivered before, and *chiefly endeavouring to inſtruct thoſe, who might be able to teach others*. And *this part* of our function, the Apoſtle gives a ſpeciall Caveat, that it bee done with [f] *meekeneſſe of wiſedome*, or elſe he may offend as much in admoniſhing, as the party who is to be admoniſhed. [t] *A word fitly ſpoken*, ſaith Salomon, *is like Apples of Gold in Pictures of Silver, or an Earing of Gold, ſo is a wiſe reprover, &c.* The word in the Originall *is ſpoken upon its wheeles*, which alwayes hath the beſt ſucceſſe, when it runnes upon theſe *foure* in a right obſervation of the *Manner, Time, Place*, and *Perſon*.

[f] 2 *Tim.* 2. 25. *Iam.* 3. 13.
[t] *Prov.* 25. 11.

There was another thing you ſhall finde often lamented by this our Brother; alſo which we muſt not omit, and that was his *Inconſtancy* in what we have already ſpoken of. He had *runne well* formerly, but of late yeares had *ſlacke* his pace, upon which I was an eare witneſſe of his ſavorie Councell to others, by his *example*, *to continue conſtantly in well doing, and not to meaſure their courſe according to the pleaſure of the times*. Let me alſo commend this to you from him, as the crowne of all the former, viz. *Conſtancie*. [u] *Continue in the things thou haſt been aſſured of, &c.* [x] Theſe things I will that thou *affirme conſtantly*, [y] *take heed to thy ſelfe, and to the doctrine, and continue in them*, were the admonition of S. *Paul* to his Sonnes *Timothy* and *Titus*. Let us intend theſe things, and intend them [z] *wholly*. An over active Spirit that admits as inmates a multitude of other Offices, to have *one* foot in the *Church*, *another* in the *Citty*, and as if he were a *Tripos*, a *third* in the *Campe*, uſually miſcarries in all, *Qui in omnibus aliquid, in toto nihil*, let every one abide in that whereunto he is cal'd. [a] *If in the Miniſtery, let us waite on our Miniſtry, he that teacheth, on teaching, he that exhorteth, on Exhortation*, and then may he expect a *bleſſing*. [b] *Zacharias* received that joyfull newes of a *Sonne* by the Angell, while he was executing his *Prieſtly office in the Temple*. The [c] *Shepheards theirs*, while

[u] 2 *Tim.* 3. 14.
[x] *Titus* 3. 8.
[y] 1 *Tim.* 4. 16.
[z] 1 *Tim.* 4. 15.
[a] *Rom.* 12. 7. 8
[b] *Luk* 1. 11.
[c] *Cap.* 2. 8.

while they were attending *their flocks by night*; the d *Disciples* were called by our Saviour to be Apoſtles, while they were in their *callings*. What work you are ſet unto, *Bleſſed is that Servant, whom his Lord when he comes ſhall finde ſo doing.*

d *Matth.* 4. 18.

Some have been *inconſtant* in the *doctrine* delivered; 'twas *Reubens* blot (who loſt his dignity) to e be *unſtable as water*, to be like *a wave of the Sea*, (to which S. *Iames* compares ſome) turning according to the winde and and tyde, is not becomming Gods Meſſengers, who are rather compared to f *rivers*, which hold their courſe, let the wind blow which way it will, g *to be double minded*, or as the Pſalmiſt h *double hearted* is bad, but to be δίλόγος *double tongu'd* is worſe, much condemned in Deacons, (1 *Tim.* 3.8.) and in *this ſenſe*, it muſt needs be the more, when 'tis in matter of *doctrine*, to deliver it ſometimes *one way*, ſometimes *another*. No, as S. *Iude* verſ. 3. that doctrine ye have *once* delivered to the Saints *contend for*; *If* i *I build the things which I deſtroyed* (ſaith S. *Paul*) *I make my ſelfe a tranſgreſſor.* k *Our word was not, yea, and nay, that with me there ſhould be, yea, yea, and nay, nay,* &c. As the Lord who ſends us *changeth not*, ſo his Meſſengers muſt not be *changlings* neither. The *Septuagint* tranſlation howſoever highly to be eſteemed, yet by this appeares that they were not θεόπνευστοι, but led by a *private* ſpirit, in that they *changed* ſome things of purpoſe to pleaſe *Ptolomy and his Queene*, like the *Oracle* when *King Philip* came to enquire of it, the *Prieſts* made it anſwer according to his *humour*; But it muſt not be ſo with us. The *Rabbins* fabulize the *Manna* had a ſeverall taſte according to every mans *palat*. I know people would faine have it ſo, in the delivery of this *heavenly Manna* of the Word. But if we ſhall ſo ſtudie *to pleaſe men, we ſhall not be the ſervants of Chriſt.*

e *Geneſ.* 49.4.
f *Iſay* 41.18.
g *Iam.* 1. 8. δίψυχος.
h *Pſalm.* 12.2. Heb. a heart and a heart.
i *Galat.* 2. 18.
k 2 *Cor.* 1.17. 18. 19. upon which S. Ambroſ. id eſt non aliud agit quam ſcit agendum, ſic prædicatores, non aliud faciant quam ſciant, ut ſolent adulatores, ne homines offendant.

Others are *inconſtant for the time*; have borne fruit, but now are barren; and yet ſuch as are *of Gods planting in his houſe* l *bring forth fruit in their old age.* m *Old*

l *Pſalm.* 92.14. 15.
m *Pſalm.* 148. 12.

men

men muſt praiſe God as well as *Children*, and ſo accordingly was the *Spirit powr'd out*. *The two* [o] *faithfull witneſſes*, their lives and preaching ended together. Thus was it with S. *Auguſtine*. [p] *He preached till his laſt ſickneſſe, being then 76. yeare old.* Indeed there is no doubt a *decrepit* old age and decay of naturall facultie, muſt have a *diſpenſation*. God in that caſe hath *mercy and not ſacrifice*, like the [q] *Levites* in the Law diſcharged from the heavieſt burthen of their Office at *fiftie yeares*. But let us not pretend more weakneſſe then is. Our bodies (make the moſt of them we can) muſt at length fall to duſt. Now can they be ſpent in a more honourable ſervice than the *Miniſtry*? *The next degree* (*I hold*) *to Martyrdome?* The uſuall plea is *indiſpoſition* of body, [r] *Timothy* was ſuch a one indeed, had many *infirmities*; S. *Paul* lov'd him dearely. Yet (though he allowed him a *little wine*) does not preſcribe him *little Preaching*. His charge is ſtill the ſame (2 *Epiſt*. 4. 1.) and me thinkes ſtrange Councell for a weak man. The Orenge tree, they write, is bearing fruit all the year long, as ſome are ripe, ſo others are ſtill budding. A good *Emblem* of a Preacher as he ſhould be weekly ſending forth his labours, ſo providing a new againe; in this ſenſe, like the [s] *houſholder bringing out of his treaſure things new and old.*

Oh! this *conſtancie* in Preaching, and in ſome *conſtant Method* (though it be the meaner) doth *more good*, then now and then onely an *elaborate* Sermon; like a conſtant diet (though it be courſe fare) nouriſheth more, then now and then a *feaſt*, when they muſt *faſt* a long time between. *Obiect* not as a diſcouragement that thou ſeeſt *no good* come of it. Conſider [t] the *Phyſitian* gives not alwayes his patient over, becauſe he mends not at firſt. The *Souldier* doth not raiſe the Seige, becauſe the City is not taken the firſt day. 'Tis poſſible, it may be with ſome of us for many yeares, as it was with S. *Peter for one night*, he had been caſting in, but [u] *taken nothing*; yet with him, at our Saviours Command we muſt *caſt in again*. Nay, the

[n] *Ioel* 2. 28. *Act.* 2. 17.
[o] *Revel.* 11 7.
[p] Verbum Dei uſque ad ſuam ipſam, extremã ægritudinem, alacriter, & fortiter, ſanâ mente, ſanoq; conſilio in Eccleſiâ prædicavit; & vixit annis ſeptuaginta ſex. *Poſſidon.*
[q] *Numb.* 8. 26.
[r] 1 *Tim.* 4. 23.
[s] *Matth.* 13. 52.
[t] See Chryſoſt. in homil. 31. 40.
[u] *Iohn* 21. 3. 6.

the x Kingdome of God (ſaith Chriſt) is like one ſow-
x Marke 4.27. ing, *and the ſeed ſprings and grows up, but he knowes not how.* Thou ſeeſt no fruit? no more did *Elias* (though quick ſighted) the *ſeven thouſand in Iſrael:* much is loſt? 'twas our *Saviours* owne caſe, few converted by him, yet *never man ſpak like him.* Abundance of diſeaſed
y John 5.4. people compaſſed y *the poole of Bethesda*, but there was but *one* healed at once, and that at a *certaine ſeaſon* too, when an *Angel deſcended.* 'Tis ſo in theſe *waters* of the *Sanctuary*, 'tis well if in a great Congregation one may be converted by the Sermon. S. *Paul* knew he ſhould never gaine all, and therefore was content, if he could *win* but *ſome.* Haſt thou ſowne, 'tis not loſt neither? if
z John 4.38. another reape the fruit after thee, as our *Saviour* to the
a 1 Cor. 3.6. Diſciples, z *others have laboured, and you have entred into their labours:* be thou ever with a S. *Paul* and *Apollo*, *planting* or *watring*, and commit the *increaſe* to God that muſt give. b Pray for the deſcent of this *dew* of Heaven whereby it may ſpring, but if it be with-held, for thy ſelfe, remember the ſpeech of the Prophet, *Iſa.* 49.4. *I have laboured in vaine, I have ſpent my ſtrength for nought, yet my judgement is with the Lord, and my reward with my God*; thy reward ſhall be *ſecundum laborem, non ſecundum proventum.* If mocks and reproaches befall you, be not troubled, *Vipers will leape upon Pauls hands.* Shake them off as he did, no hurt ſhall come unto you. c *Be faithfull unto death, and ye ſhall receive the Crowne of life.*

b Sit prædicator prius orator, quam doctor, magis prodeſſe populum pietate orationum, quam facultate oratoris. Aug. de doctrin. Chriſt. lib. 4. Aperi os tuum ſed prius ut aperiatur implora. *Hiero.*

c Revel. 2. 10.

And thus having ſupplied that which this *our Brother* had deſired to have done himſelfe (though much larger then I had at firſt intended) concerning the *Commiſſion of Preaching in the generall*, I am now further invited by the Text to a conſideration of the *ſeverall parts* of it alſo, which are theſe two, an *Information, to open their eyes*; *An Exhortation, to turne them from darkneſſe, &c.*

Firſt obſerve, It is our duty to open the eyes of men. i. e. *their underſtandings for matter of knowledge*, as Malac. 2.7. *The Prieſts lips ſhould preſerve knowledge.* The *Popiſh*

piſh Prieſts doe what they can to *cloſe* the peoples eyes, 'tis our profeſſion to *cleare* them. How often to this purpoſe have ye the prayer of the Apoſtle, *That the* [d] *eyes of their underſtandings may be enlighted, that they may* [e] *increaſe in knowledge, and in all judgement.*

[d] *Epheſ.* 1. 18.
[e] *Philip.* 1. 9.

From hence then muſt follow theſe two requiſites in a Preacher.

1. *Ability in themſelves to open.*
2. *Perſpicuity in a plaine open expreſſion to the people.*

Firſt, *Ability* for matter of *learning*; how can they *open* the eyes of *others*, when they are *blind themſelves?* Shall we in this ſenſe expect *night unto night to ſhew knowledge*, they are called Lights. Now [f] S. *Jerome, if the light which be in the Miniſter the head be darkneſſe, how great muſt the darkneſſe be in the body of the people?* They are *Leaders*, ſhould not they then *know* the way themſelves? It was an ill caſe with the Iſraelites, [g] when their *Watchmen were all blinde, and dumbe, Shepheards that did not underſtand*, &c. and ſurely thoſe who *lay hands* on ſuch [h] *are partakers of other mens ſinnes*, and ought to *beare their judgement.* S. *Chryſoſtome* [i] thought it juſt, *they ſhould be both puniſhed alike, notwithſtanding* any excuſe or *miſtake* in them. The Prophet ſpeaking of ſuch ſaith, [k] Woe to the *Idoll Shepheard*, and the Pſalmiſts deſcription agrees to them, *who* [m] *have eyes and ſee not, neither ſpeake they through their throat, and they that make them are like unto them.* Some reade it, *Va Paſtori nihili*, and *an Idoll is nothing in the world.* (1. Cor. 8.) The *Complaint* of a Father in his time may be taken up for ſome *Dioceſes* now. *Curritur in Eccleſia curas, paſſim ab omni ætate & ordine doctis pariter & indoctis, tanquam ſine cura jam quiſq; victurus ſit, quum ad curas provenerit.* The calling of the Miniſtry is *Myſterious*; Now if for [n] *Arts* and ordinary trades, men doe not take the *profeſſion* on them till they have been *ſome yeares* practiſed in them. How much more cauſe have we to be *many yeers*

[f] Si paſtor qui lumen ſit fidei, exteris ſit occæcatus, quantæ in populo eſſent tenebræ peccatorum. *Hier. in 6. Mat.*
[g] *Iſai* 56. 10. 11.
[h] 1 *Tim.* 5. 22.
[i] Qui ordinãt indignos ijſdẽ ſubjacent pœnis, quibus illi qui indigni ſũt ordinati, ſi dicunt, ſe eos ignoraſſe, ideo gravius crimẽ efficitur, quoniam promoverunt, quem ignorabant, iſta excuſatio, fiat accuſatio. *Chryſoſt. in* 1. *Tim.* 5.
[k] *Zach.* 11. 17.
[m] *Pſal.* 115. 5. 7. 8.
[n] paſtorale magiſterium, eſt Ars artium, & regimen animarum. *Hier.*

at the ſchooles of the Prophets, to gaine [o] *the tongue of the learned*, before we aſſume this [p] *Miniſtration of the ſpirit*. That of our Saviour is *obſerveable*, that though he was able enough *at twelve yeares*, yet he preached not till he was [q] *thirtie*, [r] *by that perfect age* (ſaith *Gregory*) *implying the perfection of parts requiſite to that function*, being as S. Chryſoſtome, *Onus Angelicis humeris formidandum*. What *preſumption* is it then (ſaith the ſame Father) [s] for men to be ambitious of being *Shepheards*, when they are ſcarce *Sheepe?* to bee *Captaines* when they are hardly *Chriſts ſouldiers*, to guide the *Sterne*, before they know how to handle the *Ore?* The Apoſtles were firſt *Diſciples* before *Doctors*, *Learners* before *Leaders*. And as our Saviour bade them *tarry at Ieruſalem, till they ſhould be endowed with power from on high:* So tis good counſell for many to returne to the Univerſitie, till they are better furniſht, and like the *wiſe Virgins*, to bee ſparing in the ſtoring of others with *Oyle*, when leaſt they have *not enough for themſelves*, tis good in this as in other matters, *To be ſwift to heare, but ſlow to ſpeake*, till they be fit for it. *Ahimaaz* that was ſo eager to bee ſent, and *out ran Cuſhi* when he came ſpake little to the purpoſe. And ſo it is with ſome *haſtie ſpirits* for the Miniſtrie, they that come in after them, like *Cuſhi*, doe their Meſſage more fully. [t] *The Bees in tempeſtuous weather* (tis *S. Ambroſe* his ſimilitude) *uſe to ballance themſelves with little ſtones leaſt in their flight they ſhould bee overborne by it*. It is good Counſell for us in this Kingdome where wee ſhall meete with ſo many *ſtorming* Adverſaries to gaine-ſay us, we had neede to be well *poyſed* with ſound and ſolid knowledge, leaſt we be carryed away with *every wind of doctrine*. For want of this it comes to paſſe, that ſome *feed* their people indeed, but it is with an *emptie ſpoone*, little or no matter, *Vox & praterea nihil*, like the *fooliſh Virgins lampes*, but *little Oyle*. Inſtead of *poliſhing the Corner ſtones of the Temple*, their doctrine is but daubing with *untempered morter*. A formall *outſide* of preaching.

but

[o] *Iſay* 50. 4.
[p] 2 *Corinth.* 3. 8.
[q] *Luke* 3. 23. *Cap.* 2. 42.
[r] Redemptor noſter, cum ſit cœli Conditor, Angelorum doctor, ante tricenale tempus in terrâ noluit doctor fieri hominum, perfectæ vitæ gratiam, non niſi in perfecta ætate prædicavit. *Gregor. ſuper Ezec. ho.* 2.
[s] Cur te facis paſtorem, cum ſis ovis, cur caput eſſe contendis, cum pes exiſtis; cur exercitum ducere quæris, cum inter milites adhuc cenſearis. *Ibid.*
[t] Apes illa ſapiens cum aeris motus ſuſpectos habet, lapillis ſæpè ſubtatis per inania ſe librat nubila, nè leve alarum remigium, præcipitent flabra ventorum. *Ambroſ. de Virg. lib.* 3.

but if it were *weighed* in the ballance of the Sanctuarie, would be found very *light*, little ſubſtance in it.

2 *Perſpicuitie, and plaineſſe* in their Sermons; what hope is there of *opening* mens underſtandings, when the matter delivered is *cloſed up* from them. Twas S. *Pauls* aime [u] to ſpeake *words eaſie to be underſtood*, and ſo it ſhould be ours alſo. There is little difference in ſpeaking *in an unknowne tongue*, and ſpeaking of things *in an unknowne ſtile*. Theſe *ſtrong lines*, and forced eloquence in ſo high a language, doth little ſuite with *Gods Oracles*, leſſe fit that word that muſt *ſave the Soule*. (*A fault which this our Brother much condemned himſelfe for.*) The Idolatrous Calfe was of *Gold*, but the Serpent that gave life, was made of *plaine Braſſe*. The *Altar* was to bee but of *Earth*, or *unpoliſht ſtone*. Types indeed they were of the *meane hue* of Chriſt himſelfe. But they may reſemble the *plaineneſſe* of his word too, which was uſually illuſtrated by *earthly ſimilitudes*, rather *ſolid* in the matter, than *gilded* in the ſtile. Our Saviour preached not as he *himſelfe* was able, but as the *people* were able to heare. [x] *S. Paul* profeſſes he came not in the inticing *words of mans wiſedome, or excellencie of ſpeech*. [y] Wee are not as many (ſaith hee) *who corrupt* the word of God καπηλεύοντες a Metaphor from Huckſters. That in the Law, [z] *Thou ſhalt not ſow thy vineyards with divers kindes of ſeedes*, is of force ſtill in this particular: We muſt not *blend* the *pure ſeed* of the word, with the *Chaffe* and *Darnell* of our owne conceits. Tis a good rule, that ſeeing we are Chriſts *Meſſengers*, we ſhould ſo preach as in our Conſciences wee are perſwaded he would have us, or as wee thinke the *Apoſtles* would, if they were preſent themſelves, whom we doe ſucceed; This were to doe it in ſincerity, when with *S. Paul*, *As of God, in the ſight of God, ſo ſpeake we in Chriſt*. I wonder with what face, ſome can pray before him who is the ſearcher of the hearts, for the converſion of their hearers by their Sermon, when *res ipſa loquitur*, there can be no ſuch meaning in them,

[u] 1 *Corin.* 14. 9.

[x] 1 *Cor.* 2. 1. Vpon which S. Ambroſe ſpeaks much againſt that. Vbi non ratio, non virtus, ſed verborum quæritur compoſitio.

[y] 2 *Cor.* 2. 17.

[z] *Deut.* 22. 9.

them, but rather their owne [a] *applauſe*. *Painted* glaſſe is the more *coſtly*, but *plainer* is the more *perſpicuous*, and ſo the more uſefull: Men may ſpend much time to paint and ſet out their Sermons, but the plainer the more profitable. The *Child* thrives more with the meere *milke of the breſt*, than all other *ſweet meates* whatſoever. And tis ſure the [b] *Sincere milke* of the word (as *S. Peter* cals it) drawne out of the *two Breſts* of the Church the *Old* and *New Teſtament*, nouriſheth more to everlaſting life, than all other *Placentia*, men-pleaſing Oratory whatſoever. [c] The word in the Parable is compared to a *Net*, the world to the *Sea*, Men to *Fiſhes*. If wee will have the Fiſh catched, the Net muſt be *ſpread* and unfolded, and ſo muſt the word be *explained* if we will be *Fiſhers of men*. And from this, let none on the other ſide collect, as if a *rudeneſſe* of ſpeech were juſtified, the apparrelling this heavenly wiſedome in ſome *tattered ſtile*. No, Eccleſ. 12. 9. Becauſe the Preacher was wiſe, *He gave good heed*, and *ſought out words, and ſet them in order*, hee ſought out *fit words*, &c. *Apta non alta*, and certainely tis the upſhot of all learning to diſtinguiſh *aptly* and *clearely* of that which is *confuſed*, and to illuſtrate *plainly* that which is *obſcure*. Some have a facultie to *ſpeake obſcurely of a plaine ſubject*, as if according to that threatning in the Prophet, [d] *The would cauſe the Sunne to goe downe at noone*. To doe Gods worke negligently, yee know is curſed; We muſt doe herein, as *David*, (1 Chron. 29. 2.) who prepared *withall his might* for the houſe of God, the Oyle in the Lamps of the Tabernacle muſt *be beaten* (Exod. 27. 29) to ſignifie wee muſt *beate our braines* in the preparing for the light of the word, not in this ſenſe, to offer *ex tempore* unto God that which *coſt us nothing*: No, it ought to be with ſome labour and paines. Yet, as *S. Auguſtine* ſaith well, the e is *quadam diligens negligentia*, commendable in a Preacher, neither to have his Phraſe too *curious*, nor too *careleſſe*, *quæ ſic ornatum detrahit, ut ſordes non contrahit*. While the Temple was

in

[a] Qui parvis loquitur ſublimia, curat magis ſe oſtendere, quam auditoribus prodeſſe. *Greg. in Moral.*

[b] 1 *Pet.* ἄδολον γάλα.

[c] *Matt.* 13. 47.

[d] *Amos* 8. 9.

in framing in Mount *Libanus*, there was doubtleſſe the uſe of *all tooles*, but when it was ſet up, tis ſaid [c] there was not *then either Hammer or Axe or any toole of Iron heard in it.* It may be applyed to this *ſpirituall* building, while the *Sermon is in framing* in the ſtudie, make uſe of *all Authors*, but in the very delivery of it in the Temple to the People, what needes there *the noiſe* of ſo many names of Fathers and other writers, which often drownes the matter it ſelfe, and the producing of *Heathen Poets.* Me thinkes tis like the bringing of the *uncircumciſed* into Gods houſe, of all the moſt unfitting. *If thou ſhalt lift up ſuch tooles upon it*, (as tis ſaid of the * *Altar*) *thou haſt polluted it.* In a word, ſo preach, that the hearer may be *convicted*, his heart *diſcovered*, his tongue *confeſſe* (not that learning, wit, or eloquence, but [f] *that God is in you indeed*, that your tongues are *toucht with a Coale from Gods Altar. Preaching* conſiſts not in *flaſhes* and Rhetoricall *deſcants*, and ſuch like [g] *pleaſing vanities*, but in the *power and demonſtration of the ſpirit*, in enlightning the minde, in wounding the Conſcience, and healing it againe. [h] *The teares of the people are a Preachers prayſe*, ſaith *S. Hierome.* The words of the wiſe ſaith *Salomon* are as goads and nayles. *Dicuntur pungere, non palpare*, ſaith the ſame Father, not to *ſtroake* but to *pierce*, not to *flatter*, but to *fright* men out of their evill courſes, and ſo much for the firſt part of the Commiſſion, *To open their eyes.*

[c] 1 *King.* 6.7.

* *Exod.* 20. 25.

[f] 1 *Cor.* 14.25.

[g] *S. Auguſt.* Of *Homer.* dulciſſimè vanus Confeſſ.

[h] Lachrymæ auditorum lauwiſe ſaith *Salomon* are as goads and nayles. *Dicuntur* des tuę ſunt, docente te in Eccleſiâ gemitus ſuſciterur, ille eſt Doctor Eccleſiaſticus, qui lachrymas non riſum moyet. *Hieron. ad nepot.*

2 The ſecond part of the Commiſſion to *turne them from darkeneſſe to light*, *from the power of Satan unto God*, no great difference betweene them: For as *ſinne* is often ſet out by *darkeneſſe*, ſo is *Satan* called the *power* and the *Prince* of *darkeneſſe.* As *Grace* is often reſembled by *light*, ſo is *God* alſo called *light* it ſelfe, *the Father of light*, &c. Howſoever if this be a Preachers Office *to turne others*, this Concluſion muſt neceſſarily follow alſo, viz. *Hee muſt bee firſt turned himſelfe:* They muſt not then be ſuch as *live in the works of darke-*

meſſe, and under the power of Satan themſelves. i What effect can that *Embaſſadour* expect when his actions ſhall contradict his treaties? Can hee hope to *draw others* to take the Oath of Allegeance when he refuſeth it *himſelfe*? When our *lives* doo not ſecond our *doctrine*, we ſhall but *pull downe* with one hand, what wee *build up* with the other. Hee that would have a Sermon effectuall (ſaith a Father) k *Muſt firſt read it in himſelfe. He can onely ſpeake as hee ought, who lives as hee ſhould. What ſweetneſſe can there be in that ſpeech to the hearers, when tis contradicted within the Conſcience of the Speaker. They can care but little for his Counſell who is himſelfe careleſſe of his life. How ſhall he bleſſe the people, when he is in a curſed eſtate himſelfe? How ſhall he give the body of Chriſt to others, who is not a member himſelfe?* As neyther the *blind* nor *lame* ſacrifice were accepted with God (*Habbac.*1.) So are they as unprofitable with man, the blinde in *knowledge*, the halte in *converſation*. *Prædicat vivâ voce, qui vitâ & voce.* S. Paul bids Timothy bee l *an example* to the beleevers in his Converſation. *Titus* in all things to ſhew himſelfe *a Patterne* of good workes gravity, &c. S. *Peter* exhorts the *Elders* to be *examples* to the flocke. tis the ſame word in all three, τύπος, a Metaphor from a *Seale* or *ſtampe*, to which the people are like the *Waxe* or *Paper*, who accordingly receive their *Print*. S. *Ambroſe* well cals the *Miniſters life*, the m *peoples looking-glaſſe* according to which they uſually *dreſſe* themſelves, as taking whatſoever he doth to be *Goſpell*; now if the glaſſe be *falſe*, n the *eye be evill*, how can the *whole body*

f Quomodo poteſt præſes Eccleſiæ auferre malum de medio ejus qui in delictum ſimile corruit. Aut quâ libertate peccantem corripere poteſt, eum tacitus ille ſibi reſpondet, eadem ſe admiſiſſe, quæ corripit *Hier. in Epiſt. ad Tit.*

k Qui verba Dei loquitur, ex vitâ ſuâ colligat, quid & qualiter dicat, ille loqui veraciter novit, qui prius benefacere didicit. *Greg. ſup. euag.* Sermo nõ habet dulcedinem, cum vita reproba remordet conſcientiam. *Id.* Qui maledictus eſt, quomodo poteſt benedicere; cũ in Chriſti corpore non ſunt, quomodo populo poſſunt Chriſti corpus tradere? *Idem.* Cujus vita deſpicitur, ejus doctrina contemnatur. *Hier.* l 1 *Tim.* 4. 12. *Tit.* 2. 7. 2 *Pet.* 5. 3. Tanta debet eſſe converſatio Pontificis, ut omnis motus & egreſſus, & univerſa ejus opera ſint exemplaria, & quicquid agat, quicquid loquitur, doctrina ſit populorum. *Hieron.* m Epiſcopus ut cunctos inſpiciat, ſic cunctorum oculi in illum reſpiciunt. Nulli jamjam illicitum eſſe videatur, quod ab Epiſcopo quaſi licitum perpetratur. Ergo quia ita eſt, cur te velut terrarum ſpeculum univerſorum oculis demonſtras, ut non poſſent obſcuritate tua ſe complicis exornare. *Ambr. de dignit. ſacerdot.*

n Si oculus nequam eſt, totum corpus tuum tenebroſum eſt, id eſt, ſi Epiſcopus but

but be diſordered, and *full of darkeneſſe?* Nay, hee ought to fly to the very *ſuſpition* of his fame*, that hee be not ſo much as *accuſed* or *ill reported.*

His *life* ſhould be like the *land of Goſhen* ° light, though all the reſt of Egypt be darke. Like *Gideons* fleece *wett* with the dew of Heaven, though all the *ground* about be *drie*. *Gregory* well compares the Preacher to the *Cocke*, as in his Meſſage which is to erie ꝑ with S. Paul. *Nox præceſſit, &c. The night is paſt, the day is at hand:* So in his preparation, *Qui prius alijs inſonat, quàm cantus emittat*; Firſt wakes *himſelfe* before he wakes *others*, ¶ So (ſaith he) *ſhould a Preacher* firſt *ſhake off the duſt of his owne feete*, and then take eare to cleane *others*; *Firſt move himſelfe in good workes* and then *draw* and *drive* on others; *Firſt repent himſelfe*, and *then denounce a judgement on them that doe not*: And for this *exemplary innocent life*, both in *your ſelves* and *families*, hath it not beene ſeriouſly charged, and ſolemnely vowed, both at your *Ordination*, and *Conſecration*, many prayers then made for you in it, if ſo bee it *be yet in vaine*. And certainely it is a thing moſt neceſſarie in this Kingdome, where there are ſo many that will not heare our *words* there our *workes* muſt be the Preacher, where they ſhut their eyes againſt the *light* of the *word*, there the *light* of our *lifes* muſt *ſhine before them*. And examples are the ſtronger Cords of the two. What we ſay proverbially of the Plough, *That is thrives beſt when the huſbandman* ſaith not, *Ite*, but *Venite*: So tis with the ſeed of the word, when the ſower can ſay with S. Paul, ‡ *Be followers of me*, as you ſee me doe, doe likewiſe. The life and doctrine are like that ſigne of *Caſtor & Pollux*, when they are ſeene *together*, are a preſage of *a proſperous voyage*, when *aſunder*, they portend a dangerous *ſtorme*. § *If thou liveſt well* (ſaith *S. Hierome*)

qui videbatur Corpori ſubdito lucem præbere obnubilatur nequitiæ cæcitate, quid facient cætera membra, quibus lux adempta eſt oculorum. *Ambrosius.*

* *Tit.* 1. 6.

‡ 1 *Tim.* 3. 7. *Philip.* 4. 8. Auguſtinus putãſſe judicaret Epiſcopi pudicitiam eſſe integram, niſi & famam haberet illibatam, nec ſatis, ſi ſuam unius famã à miniſtris rumoribus præſtitiſſet, niſi clericos etiam haberet integri nominis *Eraſm. de vita Auguſt.*

° Lux gregis, flamma paſtoris. *Hieron.*

ꝑ *Rom.* 13. 12.

¶ Sic prædicatores antequã alios movent, ſe prius in ſanctis actionibus exercent, ſe prius excutiant, & tunc alios ſollicitos reddunt, prius ſua curant, & tunc quæ aliorum ſunt punienda denunciant. *Gregor.*

‡ 1 *Corinth.* 11. 1.

§ Si benè docueris & benè vixeris, omnium judex es: ſi benè docueris & malè vixeris, tui ſolius. Priore inſtruis populum quomodo debet vivere, poſteriore Deum quomodo debet te condemnare. *Hier.*

them

thou art a the ſpirituall man, judge of all; If thou teacheſt well and liveſt ill, a Iudge onely of thy ſelfe, and judged of all. By thy teaching thou tels the people how to live, by thy life thou ſheweſt God how to condemne thy ſelfe. There are ſome like *Nebuchanezzars Image*, the *head* was of *Gold*, but the *feete* of *Clay*. They have golden wits, but their converſation is earthly and ſenſuall. Whether that be true or no that is proverbially ſaid of *Tuſſer*, that he *wrote* excellently well of husbandry, but *himſelfe* was the worſt Husband that ever water wet. Tis true of many in this ſenſe, who can preach very well to ſave others, but [t] *caſt away* themſelves. In a word, let us ſo teach and ſo doe, that wee may [u] *both ſave our ſelves, and them that heare us.* And *Thomas Aquinas* makes it a greater difficultie for *a Prelate* to bee ſaved, than another man, for this reaſon [x] *becauſe he hath other mens ſins lying upon him, beſides his owne*, and for the ſame cauſe [y] S. Chryſoſtome ſaith the like of Miniſters alſo, and that ſeriouſly, *that hee thought few of them would be ſaved, both becauſe more is expected from them, than from others, and their ſinnes greater than the ſinnes of others.* The hazard of which [z] S. Auguſtine ſaith was the cauſe *hee ſo wept at his Conſecration.* The like ſaith [a] S. Ambroſe, *No Office more excellent*, and if they fall none more dangerous. [b] *A great honour*, ſaith S. Hierome, *but if they ſin, a great fall, the one is not ſuch a joy, as the other a ſadneſſe.* The neerer wee approach to God in our ſervice, the greater is the offence, if wee ſhall runne into rebellion. See the Apoſtles Argument Rom. 2. 21. 22. 23. 24. *Thou that teacheſt another, teacheſt thou not thy ſelfe? Thou that*

t 1 Cor. 9. 27. ἀδόκιμος id eſt, diſaproved as Cap. 11. 19. &c. opponitur probo, ſicut pecuniam, probam vocamus minimè adulterinam, Beza.

u 1 Tim. 4. 6.

x Quia debet rationē reddere de proprijs & alienis, Tho. Aquin.

y Non temere dico, ſed ut affectus ſum, & ſentio, non arbitror inter ſacerdotes multos eſſe qui falvi fiant, ſed multos eſſe qui pereant, glorificemur aliquando apud homines, & tamen perdimur apud Deum, quia cuicunque multum datur, multum quæratur ab eo, & non ſolum redituri ſint rationem ſuorum delictorum, ſed & aliorum, *Chryſoſtom. 3. homil. in Act. Apoſt. & de ſacerdot. lib. 6.* z *Epiſt. 148. ad Valer. & Poſſidon. in vit. Auguſt.* a Vt nihil Epiſcopo excellentius, ſic nihil miſerabilius, ſi de ſanctâ vitâ periclitetur, ſi ſacerdos in crimine teneatur *de dignit. ſacerd.* b Grandis dignitas ſacerdotum, ſed & grandis ruina, ſi peccant, non eſt tanti gaudij excelſa tenuiſſe, quam mœroris de ſublimioribus corruiſſe, *Hieron.*

Preacheſt

Preacheſt, &c. In the *Law* tis obſerved the meaſures and weights of the *Sanctuarie* were *double* to the *Common*, and ſo are the *ſinnes* of the *Officers* of Gods *Sanctuarie* that draw nigh to him, *double* and *treble* to the ſame ſinnes in the *Common people*. If the [c] *Prieſt anoynted* did ſinne, his *Offring* for *expiation* was to be aſmuch as for the ſinne of the *whole Congregation*; So the ſinnes of ſuch as are *conſecrated*, and ſet apart for Gods ſervice require a *deeper* meaſure of repentance; a *greater* portion of ſorrow, than might ſuffice for many others, by how much they are the more ſcandalous. And hath not this of late beene the cauſe of the *contempt* of our calling? that the *vulgar* (though erroneouſly) have argued from the *perſons* to the *Offices*, according to that of Malac. 7. 8. *Becauſe yee have departed out of the way, and corrupted the Covenant of Levi, therefore have I made you baſe and Contemptible before all the people, according as you have not kept my wayes.* A *good* ſtrict life, needes no other helpe to gaine *reſpect*. *Vice* uſually ſtands in awe of *vertue*. See but that inſtance in [d] Herod *who feared Iohn, and obſerved him, becauſe he was a juſt man and a holy, &c.* Tis the preſcription of S. Paul to [e] Timothy, and Titus for it: I ſpeake the more of it, in regard the *contrary* hath beene *pretended*, as the Originall of all theſe ſtirres. *A preſent lamentable example* wee have in this perſon, the *fruite* of whoſe *life* hath beene this *ignominious death*, both *ſcandalous*, both *lamented*. Yet in this differing, his *life*, a continuall *ſpirituall death*, his *death* a beginning, and a great progreſſe of a *ſpirituall life*. Let him *die* in your thoughts for his *life*, But let him *live* in your memories by his *penitent death*, forget the *former*, and imitate the *latter*. And thus we have conſidered the ſecond part of the Text, applicatorie to this our *Brother*, as it was to have beene his imployment towards others.

[c] *Levit.* 4. 3. It exceeded thoſe of the common ſort, verſ. 28. the rulers 23. equall with the whole congregation, verſ. 13.

[d] *Marke* 6. 20.

[e] 1 *Tim.* 4. 12. *Tit.* 2. 15.

A word of it onely as it was *effectually found in himſelfe*; and ſo we ſhall have done with it:

Yee have here a *Threefold* Metaphoricall deſcription of the *ſinfull ſtate of nature before Converſion*, and the ſtate of *Grace* after it,

The former by a { 1. *Blindneſſe.* 2. *Darkeneſſe,* 3. *Slavery.*

The latter, by a { 1. *Sight,* 2. *Light,* 3. *Libertie.*

The *Deviſion* of the former is ſomewhat like *S. Iohns Tricotomize, &c.* referring [f] *all in the world* to the *Eye*, the *Fleſh*, and *Life*, according to the uſuall diſtinction of ſinnes, into thoſe of the *Heart*, *Fact*, and *Cuſtome*. The firſt *ex Ignorantiâ*, the ſecond *ex Infirmitate*, the third *ex Studio*. As this ſinfull condition by Nature is, *a dead eſtate*, you may [g] *perceive three degrees of it*, according to a diſtinction of *S. Auguſtines*. The firſt (*Blindneſſe*) is like the Man dead in his *Bed*. the ſecond (*Darkeneſſe*) put into his *Coffin*. The third (*Vnder the power of Satan*) layd in his *Grave*. *Three* ſuch our *Saviour* rayſed to life. [h] *Iairus* his daughter in her bed *within doores*. [i] The *Widdow of Naims Sonne* in his *Coffin* carrying out. [k] And *Lazarus* putrifying in his *Grave*; all were miracles, but the *laſt* the *greateſt*. Such ſeverall *Degrees* of ſinners is *S. Paul* heere ſent to rayſe from the death of ſinne, to the life of Grace, to the *laſt degree* of which (to magnifie Gods mercie the more) was this our *Brother* falne, and rayſed againe by repentance.

1. *The firſt* degree of our wretched eſtate before Converſion is ſet out by a *Blindneſſe* (*to open their eyes*, therefore blinde before) which indeed is like his, Ioh. 9. 1. *from our* very *birth*. And yet in many things, this of the Soule, is *worſe* than that of the body. Hee that is blinde in body is *glad* of a guide, theſe often *ſcorne* inſtruction, the *former* thinkes them *happy* that ſee and deſires it, *Theſe deſpiſe* ſuch, and will not ſee though they might. The one *beleeves* he is blinde and *laments* it.

The

[f] 1. *John* 2. 16.

[g] Tribus gradibus ad peccatū pervenitur, in corde, in facto, in conſuetudine, tanquā tres mortes, una quaſi in domo, altera quaſi prolata extra portum, tertia quaſi in ſepulchro jam putreſcens. Quæ tria genera mortuorum Dominū ſuſcitaſſe, quiſquis Evangelium legit, & agnoſcit. *Augull. ſermon. in Mont.*

[h] *Mark.* 5. 41.

[i] *Luk.* 7. 14.

[k] *John* 11. 44.

The ōther thinkes *he ſees well enough*, like the Phariſees, (*Iohn* 9. 41.) The *Corporally* blinde ſometimes *excell* in parts of the minde, as *Memory*, *&c.* But a man *ſpiritually* blinde, hath *no good* thing in him at all.

2. *The ſecond* by a *darkeneſſe*, as the world the *firſt day* of the Creation was *emptie* and voyde, wrapt up in a *confuſed darkeneſſe*, ſuch is our eſtate, as wee are borne at *firſt*, voyde of all good (Rom. 7. 18.) *Darkeneſſe* in the *Underſtanding*, *Confuſion* in the *Affections*, and *Conſcience*. And there is ſome ſimilitude between them. *Firſt* a man in *Darkeneſſe* is ſubject to *errour*, ſo are ſuch to goe *aſtray*, reſembled in the *loſt* * *Groate* and *Sheepe*. *Secondly*, ſubject to * *ſtumbling*, ſo are theſe to dangerous *falls* and *ſcandals* in their lives, till they ſlip at laſt into that *Pit* of *darkeneſſe*. *Thirdly*, *inſenſible* of any *evill* before them. So are theſe of *Hell* and damnation, let them be never ſo often turned. *Fourthly*, ſubject to *miſtakes*, to thinke they are right when they are wrong. So are ſuch often ſtrongly conceited, they are in the way to heaven, and yet Poſting the contrary. *Laſtly*, ſubject to *feares and frights*, ſuch is the Caſe of thoſe, who live in the workes of darkeneſſe, they have many *horrours* and *ſcars* within their Conſciences, eſpecially if they fall into any *danger* of death, by ſickeneſſe, or any other accident. *The ſame which this our Brother often acknowledged to have beene his condition before his Converſion.*

* *Luke* 15.
* *Iohn* 11. 10.

3. *Thirdly*, by a *ſlavery*, and the worſt of any (*omni malo & exitio pejor*) under the *power* or thraldome of *Satan* (2. Tim. 2. 26.) An *Embleme* of it yee have in *Sampſon*, who had his *eyes* firſt puld out by the *Philiſtines*, and then *bound* in fetters, and made to grinde in the Priſon, tis ſo expreſſed Eſay 42. 7. *To open the blinde eyes, to bring out the priſoners from the priſon houſe.* Signified ſomwhat by the *Iſraelits* miſerable eſtate in the Egyptian bondage. They were in a *ſtrange Countrie*, & ſo the more helpeleſſe hopeleſſe. Such is this, where we are *Pilgrims, and ſtrangers*: The taske-maſters may reſemble the buffe-

tings and cruell exactions of our ſpirituall enemies? *Pharaoh* commands to have their Children *killed in the birth*, and ſo doth Satan endeavour daily to cruſh the very *firſt motions* and beginnings of any ſpirituall *birth* in us, like the Dragon in the *Revelation*, [l] when hee could not murther the *Mother*, attempted the *Child aſſoone as it was borne*. Sinne, is in *us* as in the *ſtreame*, in *Adam* as in the *Spring*, in the *Devill* as in the *Sea*, from whom as all comes, ſo to whom all that die in them muſt returne. And yet herein as *Anſelme* obſerves by ſome Circumſtances the Scholler exceedes the Maſter, the ſinnes of men may be greater than Satans [m] (ſaith he) *Hee ſins againſt God reprobating him, man againſt God recalling him. Hee is hardened againſt the puniſher of him, Man againſt the allurer. He againſt one not ſeeking him. Man againſt one dying for him.*

l *Revel.* 12. 4.

m Satan peccat Deo reprobante, ego Deo revocante, ille obdurator ad punientem, ego ad blandientē, ille peccat contra non requirentem ſe, ego contra morientem pro me, ecce cuius imaginem horrebam, horrorem in multis aſpicio me horribiliorem. *Anſelm. in lib. de caſu Diaboli.*

For the ſtate of grace by Converſion. Tis

1. Set forth here by *ſight* (To open) *Corporall* miracles are ceaſed, but behold a *ſpirituall*, the greater remaines. If any ſhould queſtion us whether the word wee preach be Chriſts, we may reply as our Saviour to the like from *John* by his Diſciples * Goe, *tell him the blinde ſee, the lame walke, &c. My workes teſtifie of me.* And indeede it is Chriſts worke *Originally*, though *inſtrumentally* ours, *Eliſha* may ſend *his ſervant*, and *his ſtaffe*, but no life to the [n] *Shunamites Childe* till hee come himſelfe. *The Cocke* may crow twice, or thrice, but *Peter* remembers not himſelfe [o] *till Chriſt lookes on him.* As tis not all the *outward light* in the *Sunne* will make a Man ſee if there be wanting the *light* in the *eye within*. [p] So all outward admonitions avayle not, without the ſeconding of them by his Spirit. The firſt thing made in the *Creation* was light, and ſo it is in the *regeneration* the *lightning* of the Conſcience which *Salomon* cals the [q] *Candle of the Lord, ſearching all the inward parts of the heart*, (and this was it that gave the firſt token of ſpirituall life in this our *Brother*.)

* *Matth.* 11. 5.

n 2 *King.* 4. 31.

o *Luk.* 22. 61.

p Niſi intus ſit qui doceat Doctoris, linguа in vacuum laborat. *Hieron.*

q *Prov.* 20. 27.

2. By light, as Matth. 4. 16. *The people that ſate in*

darkeneſſe ſaw great light, and by it (to omit divers others) is eſpecially ſignified * *Comfort*, as the *contrary* is uſually meant by *Darkeneſſe*. * *Iſay* 50. 10. *Chap.* 58. 8.

Obſerve hence; *That Converſion puts a Man into a lightſome and cheerefull Condition.* See Pſalm. 97. 11. Luke 1.79. Matth. 9.2. *be of good cheere*, &c.

Object. It doth not ſeeme ſo, but rather that *wicked* men have the *merryeſt* lives.

Anſw. Firſt, you muſt not alwayes judge of *Mirth* by outward *laughter*, men ſometimes laugh more at a jeſt than at the newes of a Pardon: But they are ſaid to joy in the latter not in the former.

Secondly it may be the *fault* of ſome Chriſtians like r *Sampſons wife* to weepe all the dayes of the feaſt, like *Mary Magdalen* lamenting the *loſſe* of Chriſt, and yet ſhee was *talking* with him. Men may *be* in the eſtate of joy, and yet not *apprehend* it. Like ſ *Hagar* though there was a Fountaine of *Water* neere her, yet till God *opened* *her eyes* to ſee it cryes out for *thirſt*. r *Judg.* 4. 17. ſ *Gen.* 21. 17.

Thirdly if wee ſhall take a ſurvey of this *Carnall* mirth, we ſhall finde it not worth the naming. For the *brevitie*, *Iob* ſaith enough, t *It laſteth but for a Moment.* If like *Ionas* his Gourd it come up in *one night*, t *Iob.* 15. 5. it withers the *next*, uſually like that creature the *Naturaliſt* ſpeakes off, which dies the ſame day it is brought forth. If like the *Marygold* their hearts *open* in mirth at Sun-riſing, they *ſhut* againe in ſadneſſe before it be down. * *Prov.* 24. 20. If it hath any light in it, tis like that of a *Candle* * (as *Salomon* compares it too) that gives a faire light in a roome for the preſent, but the leaſt puffe of winde puts all out. In the midſt of their joylitie the leaſt *frowne* of a *Superiour*, a *thwart* of an *equall*, any *affront* of an *inferiour* imbitters all. Onely *Mordecai's ſtiffe knee*, ſo turnes the edge u of *Hamans* proud heart, *that all his honour* *avayld him nothing.* x *Nabal* can bee merry enough at his drunken feaſt ore night, but a little ill newes told him in the Morning makes his heart to ſinke within him *like* u *Eſter.* 5. 13. x 1 *Sam.* 25. 37.

a ſtone. While the *play* laſts the *ſenſualiſt laughs*, when tis done he is in his dumps againe. Whil'ſt the *Gameſter* wins, hee is well pleaſed, but when the game once turnes, and hee hath made *all away*, hee is ready to make *away himſelfe*. For the *fruite* of it, tell me you that give your ſelves to *pleaſure* all the day, doth not a heavie heartedneſſe conclude it in the Evening? Doth not uſually ſuch ſenſuall mirth goe out like *a Candle?* leaves the *ſtinke* of a ſnuffe behinde it, *damps* and ſore griefes within your Conſciences. *I am ſure it was that which this our Brother often acknowledged*, and it had beene ſayd by *Salomon* before him, *Prover.* 14. 13. *In their laughter their heart is ſorrowfull.* (See the ſhortneſſe) *and the end of their mirth is heavineſſe.* (See the iſſue:) One fitly compares it to *lightning*, which as it is but a *Flaſh* and away, ſo the fruit of it is but a blaſt upon the heart, and as after a lightning often followes a *Thunder*. So after this flaſhy mirth, *loud cryes* and tempeſts in the Conſcience, take one with the other, and in reaſon tis not worth the having. But this ſpirituall joy [y] *adds no ſuch ſorrow with it*, and even though [z] *ſorrowing, yet alwayes rejoycing.* The *poore* condition of the former, ſee *Iſaiah* 24. 7. 8. and the *magnanimitie* of the latter. *Habb.* 3. 17. of both which, having ſo lately taſted, how *ſavoury* have I heard this our *Brother* thus to diſtinguiſh.

[y] *Prov.* 10. 22.
[z] 2 *Cor.* 6. 10.

3. Thirdly by a ſetting *at libertie* (*from the power of Satan*) ſo tis expreſſed (*Luke* 4. 18.) to preach *deliverance*, and *ſetting at libertie them that were bruiſed.* Before every *Luſt* was a Commander, the *Devill* Generall, but now he is delivered from them all, and out of the *heavieſt yoake* of thraldome, to the *moſt glorious libertie*, even *of the ſonnes of God.* To ranſome, or reſcue a Chriſtian from the ſlaverie of the *Turkes* was ever accompted an honourable act, but the converting of a ſinner from the *errour of his way*, muſt needs exceed it. I need not tell you, tis Gods act thus to [a] *enlarge the heart*, tis plaine it muſt be ſo, if you conſider but the *ſtrength*

[a] *Pſal.* 119. 32.

of

of him under whom wee are bound, and ſee how eſpecially it is given to the bleſſed Trinitie. *God the* [b] *Father drawes, Tis the* [c] *Sonne which makes you free indeed.* Where *the* [d] *Spirit of the Lord is, there is a liberty.* What little *freedome* of will we have naturally, to any ſaving good, this our Brother would ſufficiently teſtifie in himſelfe. * Who for a long time, (though wanted no apprehenſion of his miſerie) continued *ſtupid* and *ſenſeleſſe*, heavily complaining for the want of a *ſpirit of Compunction.* Well hee was once [e] *held with the Cords of his owne ſinnes,* [f] *in the ſnare of the Devill, taken captive of him at his will*, but [g] *Bleſſed be the Lord that hath not given him as a prey unto his teeth, his ſoule is eſcaped as a Bird out of the ſnare of the Fouler, the ſnare is broken, and he is delivered.*

[b] *Iohn.6. 44.*
[c] *Chap.8.36.*
[d] *2 Cor.3.17.*
* See the Relation pag. 4.
[e] *Prov.5.22.*
[f] *2 Tim.2.26.*
[g] *Pſal.124.6.*

And now having ſeene the *enlargement* of him: Let us in Concluſion take a ſhort view of the *Latitude of Gods mercie to him* (which ſtands alwayes wide open to penitent ſinners,) in the *Third* and laſt part of the Text, *The happy fruite of all, in his receiving forgiveneſſe.*

For the doctrine hence obſerveable, that *whereſoever there is true repentance given, there is* [h] *forgiveneſſe attained.* I ſhall not neede to enter into any further declaration, ſo many worthy late Divines have ſo fully opened it, that I ſhould but light a Candle to the Sun in it. Onely let me ſay thus much, that if *S. Paul* were the [i] *firſt upon whom Ieſus Chriſt did ſhew forth all long ſuffering and mercy for a Patterne for them that ſhould be hereafter*, this our *Brother* might be a *ſecond* in whom Gods mercie hath beene infinitely magnified. In his owne judgement he cenſured himſelfe above all former preſidents whatſoever, even of *Manaſſes* himſelfe, who hee thought had not that *knowledge*, was not truſted with that *function*, and incurred not that *ſcandall.* And yet, for this particular, hee had it not onely by evident arguments made apparent *to him*, but alſo by a rare meaſure

[h] Quid eſt peccatum, ſi cum Domini miſericordia conferatur, tela aranex ventus flat, & diſrumpitur. Deus vult, & peccatum diſſolvitur. *Chryſ. in Pſalm. 5.*
[i] *1 Tim 1. 16.*

ſure of *ſpirituall refreſhings ſealed within him.* A high ſinner, a *deepe repentance.* And loe, *a large dole* of *comfort.*

And let it not ſeeme ſo *improbable*, that ſo great a ſinner upon ſo humble a Contrition, ſhould have ſuch an enlightning. Our Saviour appeared *firſt to* [k] *Mary Magdalene* before all others, *who had ſeven Devils caſt out of her.* S. Peter had fowly denyed his Maſter with *Oaths* and curſes, yet after his *bitter weeping* our Saviour appeared [l] to him, *before* he did to the reſt; and the Angels gave a *more* [m] *ſpeciall* charge to tell the bleſſed newes of his Reſurrection to him than to the others. Tis true he was but an *Infant* for his time, (twas his owne ſpeech, *he reckoned himſelfe but a weeke old*,) now for *Infants* the Father ſometimes ſmile more upon them, take them oftner in their Armes, than when they come to further yeares. And *ſuch* is found by experience to be [n] Gods dealing with ſome of his at their *firſt* converſion; when the [o] *Iſraelites* were *newly* delivered out of Egypt, God was more carefull at that inſtant for their *peaceable* travell, than afterwards. (Exod. 13. 17.) *More* mirth was made at the very returne of the *Prodigall*, than had beene for the other *brother*, that had never ſo offended. More joy for the returne of *one loſt ſheepe*, than for the ninety-nine, not gone aſtray. And if we can be perſwaded, he might reape a *full Crop* of joy in heaven afterwards; Why may it not be beleeved, he might receive ſome *firſt fruits*, as an *earneſt*, ſome few houres before here.

Concerning theſe ſpirituall refreſhings, ſome of our practicall Divines obſerve theſe particulars. That eyther they follow ſome [p] *deepe humiliation* (Eſay 66.2.) *I will looke to him that is of a contrite ſpirit, &c*, Or as a *reward* after a Conflict with victory. (Revel. 2. 17. *To him that overcometh*

k *Mark.* 16. 9. l 1 *Cor.* 15. 5. m *Mark.* 16. 7. Fidelior factus eſt Petrus, poſtquam fidem ſe perdidiſſe deflevit, atq; ideo majorem gratiam reperit, quã amiſit. *Ambr. in ſerm. de vinc.*

n In inchoatione converſionis, inveniũtur blandimenta dulcedinis, vitam uniuſcujuſque cõverſi, inchoatio blanda permulcet. *Greg.* 24. *Mora.*

o Ex Egypto Iſraelitis exeũtibus à vicino bello per viam terræ Philiſtiim ſubtrahuntur, & tranquilitas oſtenditur, ne in ipſa teneritudine turbati, &c. Sic priùs ſuavitatem ſentiunt converſi, pacis quiete nutriuntur, &c. *idem Gregor.*

p Ad videndum lumen internæ bonitatis, polluta dudum conſcientiâ, lachrymis, debet baptizari, quo ubertas culpa tlctur, eo altius agnitio veritatis attingitur. *Gregor. in Moral.*

overcometh will I give of the hidden Manna, &c. Sometimes it is accompanied with *Satans malice*, like *S. Paul* after his revelations, had *the meſſenger Satan buffeting him* (2. Cor. 12 7.) *The effects* are ſome extraordinary *ſpirit of prayer.* (Rom. 8. 15. 26.) A further *abaſement* of the partie himſelfe, As *Iob* after he had ſeen God, (Chap. 42. 5. 6.) an *undervaluing* all the things of this world in reſpect of it, as *David* (Pſalm. 4. 7.) A *longing* to have that joy in its fulneſſe, like *Saint Paul* after his raptures, *wiſhing to be diſſolved* (Philip. 1. 23.) And for the *time* 'tis obſerved uſually to be againſt ſome *heavie tryall*, a *viaticum* againſt the approach of death, or the like. Now all theſe were evidently found in him: His *ſorrow* was deepe, his *conflicts* many, the *effects* were to my admiration, & the *time* very ſeaſonable, being deferred till that very Morning before his execution, (the cauſe I beleeve of his ſo undaunted a ſpirit at the ſight of it.) Well, you ſee how fitly repentance may be tearmed a γλυκυπικρον [r] *the roote is bitter, but the fruite ſweet*, tis a *ſtormy* voyage, but a *rich* returne, a *ſharpe* medicine, but very *ſoveraigne*. At the entrance tis like our Saviours draught of *Gall, and vinegar*, but the Concluſion is like the end of *Ionathans* rod dipped in a *Hony-combe*, the end of that man is in peace and joy. *Poure out* as many teares upon thy ſelfe offering to God, as [f] *Eliah* did water *the ſecond and third time* upon his ſacrifice at *Mount Carmel*, The *fire* of Gods ſpirit ſhall deſcend, and *licke up* thoſe drops into ſpirituall joyes, and dry *up all teares from thine eyes. The ſpirit of the Lord* may bee well ſaid [t] *to moove upon the face of ſuch waters.* Theſe Rivers as they have their head in *Paradiſe*, their ſpring in *Heaven*; ſo they returne to *Heaven* againe. This *holy water* drawne at this ſpirituall marriage, will *Chriſt* turne into *Wine* indeed, give ſuch the [u] *garments of gladneſſe* for the *ſpirit of heavineſſe.*

[r] Amaritudinē radicis dulcedo pomi compenſat. Pericula maris ſpe lucri delectant, Dolorem medicinæ, ſpes ſalutis mitigat. *Hie. in Matth.*

[f] 1 *King.* 18. 34.

[t] *Geneſ.* 1. 2.

[u] *Eſay* 61. 3.

To conclude, how can it be, but a joyfull eſtate, when a Man is aſſured his ſinnes are forgiven. If we conſider it, in theſe three things. *He hath peace with God.* Peace of

Conſcience. Peace with *Death.* The two latter, are conſequences of the firſt.

1. *Firſt,* he hath peace with God, *Rom.*5. 1. They report ſome *Fires* no thing will quench them but *Bloud.* Tis true of the wrath of God for ſinne, no thing but the bloud of Chriſt can appeaſe. It was *Rehoboams* ſpeech to the *Iſraelites, My little finger ſhall be heavier than my Fathers loines.* Tis true in this ſence, for ſinne, the leaſt degree of Gods diſpleaſure, is more than all the worlds. A Man *without* this peace, be hee deckt with Iewels, is but like a faire Roome *richly* hung, but *wants* a Roofe, who would make choyce of it for his lodging. Such is the man, be hee never ſo gorgeouſly appareld, if hee lyes yet *open* to the revenge of heaven, *whoſe iniquities are not covered.* Let it bee the prayſe of *Italy* to bee the *Garden of the world:* It is a Chriſtians happineſſe, to be the *Garden of God*, that the *Tree of life* is in the midſt of him, that *God is at peace* with him.

2. Hee hath peace of *Conſcience.* The *Earth* no outward weight can moove, yet the ſtirring of a few unruly vapours within, will make ſome parts to *quake:* There are ſome men, no *outward* Croſſes can trouble, but the guilt of ſome *ſecret ſinnes* within hath made them [y] tremble. The ſoule of a wicked man is often like *a* [z] *troubled Sea,* or like *the Ship in a ſtorme* the Diſciples were toſſed in, but aſſoone as Chriſt entred, there was *a calme.* So as ſoone as the Conſcience is poſſeſt of Chriſt, there is peace, Some when they are *diſquieted* in their mindes doe as *David* wiſhed he could doe (Pſalm.55.7 *When fearefulneſſe and horrour overwhelmed* him, *Oh, that I had wings like a dove, then would I flie away and be at reſt,* Goe travell, as if they would out ride the crie of Conſcience which they carry with them. Some ſend for *Muſicke,* as *Saul* for a *Harper* when his *evill ſpirit* came upon him. Others deale with their Conſciences, that thus arreſt them in Gods name, as ſome have done with the *Serjeant,* make him *Drunke,* and ſo [a] eſcape him. Theſe wayes and the like

[y] Conſcientia peccati eſt formidinis mater. *Chryſoſt.* Nulla pœna gravior pœnâ malæ cõſcientiæ.

[z] *Iſay* 57. 20.

[a] Time te ipsũ, alium enim poteſ fugere, te autem nunquã, falli potuit fama, conſcientia nunquam.

like had this our *Brother* tryed formealy, but found no found peace, till he thus turned to Chriſt, *the Prince* of it. The *Marriners* in that mighty tempeſt rowed hard to get the Ship to land, but no means would doe, till * *Ionas was caſt out*, and then preſently *the Sea ceaſed from her raging*, I have beene a witneſſe of *ſtrong tempeſts* rayſed within his Conſcience, when he firſt grew ſenſible, but after hee had [a] *disburdn'd it*, and out with thoſe *preſſing* ſins in ſuch ſalt and overflowing teares, in Confeſſion and Repentance, he ſoone found the fruit of *that* call of our Saviour. * *Come unto me you that are weary and heavy laden, and I will give you reſt*. Having like *Noahs* Dove *ſtrayed* from the *Arke* of Chriſt, hee found no reſt for the ſeete of his Soule, till he returned to Chriſt againe. Tis a uſuall diviſion of theſe foure ſorts of Conſciences, *a quiet but not a good, neyther good nor quiet, a good but not a quiet, both good and quiet*. The two former he had experience of in his life, the two latter neere his death, the *miſery* of the one, and the *happineſſe* of the other (which he had ſo lately exchanged) how ſenſibly have I heard him expreſſe, apprehending in the *deepeſt* degree of his humiliation, more true content, than in the height of all his ſinfull pleaſures: *Chryſoſtome* cals the Conſcience [b] *Gods Coine*, wherein as the Kings *Image* is in his, ſo is *Gods* inſtamped in this. And therefore as we give that which *is Ceſars to Ceſar*, ſo hee exhorts, to give this which *is Gods to God*: and a [c] *good Conſcience before God and man*, tis the richeſt pearle, the moſt invalueable treaſure under Heaven. *S. Pauls glory* and *joy* (1 Cor 1.12. Act. 23. 1.

3. *Thirdly*, he hath peace *with Death*: a *Bee* without her *ſting* is more feared than hurtfull: Tis ſo with this, once freed from the guilt of ſinne, *the* [d] *ſting of it*. Hee that knowes he owes nothing, flies not the aproach of the Bayliffe, He that is aſſured of the *blotting out of the hand-writing that was againſt him* needs not to ſhun the arreſt of death. Be it *ſudden*, yet tis not *untimely* to him. What a *meaſure* of this Chriſtian valour was found in this our

* *Jonas.* 1. 15.

[a] Conſcientia eſt cordis ſcientia, eſt Codex animi, in quo quotidiana peccata conſcribũtur.

* *Matth.* 11. 28.

[b] Numiſma Dei conſcientia, in ſolidis Cæſar videtur, in conſcientia Deus agnoſcitur. *Chryſoſt.*

[c] Conſcientia bona eſt templum Salomonis, ager benedictionis, hortus deliciarum, aureum declinatorium arca fœderis, Theſaurus Regis, aula Dei, habitaculum Spiritus, gaudium Angelorum. *Hugo de anim.*

[d] 1 *Cor.* 15. 56.

*See the Relation pag. 30. 31

Brother after this ſpirituall ſealing, hath been * manifeſted *before many witneſſes*, and needs not any repetition here. Onely obſerve what this bleſſed change *in him*, had wrought in others, *of him*. Hee once wept much by himſelfe *in private*, when the tongues of men with good cauſe were open againſt him in *publike*; Now *teares* of all ſorts are ſhed for him *publikely*, when hee had *Comforts* within himſelfe *ſecretly*. Hee that was *hated* at his *Condemnation*, is *lov'd* at his *Execution*. Such as were *griev'd* at his *life*, are *comforted* at his *Death*. He *began* with his *owne* teares, he *departs* with the *ſobs of others*. And I doubt not, but what hee *ſowed* in teares, hee *reapes* in joy, what was *ſeal'd* here on Earth, is *ratified* in Heaven. From a *Death* temporall hee is paſſed to a *life* eternall: Vnto which God of his mercie bring us all, for the merites of *his deare Sonne. To whom with the Father and the holy Spirit be all honour, and glory now and evermore Amen.*

FINIS.

Theſe Errors following (which by the neceſſity of the Authors Abſence hath happened) thou haſt here corrected, for any other miſtakes in the diſtinctions, they are left to thy owne ingenuous apprehenſion.

Errata in the Relation.

Pag. 2. marg. l. 37. r. de via. p. 4. l. 7. n their priſoners, r. his Throne. p. 5. l. 27. m. r. lenit. p. 11. l. 18. m. r. admiſceat. p. 12. l. 33. r. this death. p. 14. l. 28. m. Nam r. Now. p. 15. l. 21. m r. Principes. l. 24. r. propeijs girant. p. 17. l. 27. m. r. nolle. p. 20. l. 19. m. r. guſtus. p. 22. l. 8. dele and. l. 26. we r. he. p. 30. l. 24. r. from you. p. 31. l. 9. r. Lord now.

Errata in the Sermon.

Pag. 2. l. 12. r. the works. p. 7. l. 14. dele yet. p. 12. l. 15. m. r. Eraſm. l. 23. r. triturator. p. 17. l. 11. r. as at. m. l. 2. r. κυβερνία. l. 3. r. λεγεμαχία. l. 34. r. μίμα. p. 19. l. 1. r. Catechiſandis. p. 20. m. l. 21. r. ſpeculator. p. 24. l. 18. r. give it. p. 25. l. 14. r. Now as. p. 26. l. 18. dele when. p. 31. l. 2. dele to. l. 10. r. alis. p. 34. l. 20. m. dele &. p. 35. l. 17 r. often warned. p. 37. l. 29. too r. to. p. 38. l. 9. r. ſore gripes. p. 39. l. 4. dele a.



A Wild-fire PLOT:

Found out in

IRELAND:

SHEWING

How the REBELS VVould haue consumed the City of *Dublin* with *wild-fire*.

Also how three Lords were taken Prisoners, and committed to the Castle.

Also how the *Scots* have joyned Battell against the Rebels.

Together with the names of those Lords which led the forces, and tooke the Rebels prisoners, with their number of forces, *both of horse and foote*.

With the exact Coppies of two Letters, sent from two Marchants in *Ireland*, one to Mr. *Walterhouse*, Citizen in *London*, and the other to a worthy Divine, concerning all the proceedings of the Plots, which the *Rebels* ever did intend to this very day.

London Printed for *Thomas Bates*, 6641.

A PLOT

Found out in

IRELAND:

SHEWING

How the REBELS Would have

continued the City of Dublin with Wild-fire.

Also how three Lords were taken Prisoners, and committed to the Castle.

Also how the Scots have risen Armed against the Rebels.

Together with the names of those Lords which lead the Scots, and broke the Rebels prisoners with their num-ber of Names, and of their Ships and Men.

With the exact Copies of two Letters, sent from two Merchants in Ireland, one to Mr. Alderman Chiston in London, and the other to a worthy Divine concerning all the proceedings of the Plot, which the Rebels did intend to this very day.

London, Printed for Thom. Bates, 1642.

A WILD-FIRE

PLOT

found out in Ireland.

IF there were ever found deadly enemies to true Christian Religion, they are now found out in *Ireland*, that Mother of all treachery, and Nurse of treason. For their inveterate malice is now grown to the full perfection of disloyalty: and what they could not perfect in one nefarious plot, they did now intend to performe in another. Their late pretended Gun-powder plot is not unknowne to all men, which they being frustrated of (having much powder by that meanes ready by them) did make therewith many balls of wild fire, with which they intended to burne the whole city of *Dublin* with a vast inflation. The number of all the *Rebels* are conceived to be for certainty about 30000. and their multitude increaseth daily. Many of them lye in Caves of the earth, some others are in Dandalke, which they tooke the 30 day of *October*, others are in the counties of *Vlster, Canney and Cavin*, but especially in the county of *Meahom* in great number. But not to wander thus from my intent, I will

speake more largely of the wild-fire, which they plotted very lately for the ruine of the whole Kingdome. About the dead time of Thursday night, being th 11 of Nov. 500 of them or thereabout, came out of the Caves in the earth with balls of wild-fire in their hands, casting and tossing them over the city walls of *Dublin*. There were five houses burnt downe thereby equall to the ground, & the fire took hold of many other houses, but (as it was Gods great mercy) they were suddainly quenched by the great labour of the people, and thankes be to Almighty God, no more hurt was done by them.

There was an English Merchant lived in one of those houses, that were burnt, whose estate, was supposed to be no lesse then 5000 l. & he lost most part of his estate there. The rest were all Protestants, men of very good fashion and reputation: but by the reason of that calamity, now scarse worth any thing: all whose estates we do much deplore, and commiserate. But there are a 1000, men doe guarde the City day and night, who hearing of this combustion, did immediately march out of the Gates, and tooke three Lords, *Lord Cashmahawne, L. Mackamaweire, L. Behoune*, with about the number of fifty other *Rebels*, whom they committed all to the Castle, the other fled, and ran about the fields and woods, & raised a great number of the *Rebels* presently; who were about nine thousand the next day, and marched against the city: but the Lords and Iustices having some suspition before thereof, did that very night send a Post into *Scotland*, & some English colonels, who very lovingly did assist them. There came from *Scotland, & the Northern parts of England*, 4000 foot men, & 400 horsemen, who did in some manner qualifie

them. *Sir Francis Vilioughby Governor of the Caſtle commanded 50 pieces of Ordinance to be brought out, which were diſcharged againſt the Rebels, he had 200 men under him. My Lord Moore came from Broghedà with 700 foot men, Sir H. Luckbourne with ten foot Companies in compleat Armes, Sir Charles Coot with 1000 foot. So that in all the number of the Rebels that were ſlaine, were about 3000 and 80, beſides many Armes, which the Engliſh, Scottiſh, and Iriſh proteſtants did take from them.*

The rogues are very reſolute, for they put both men, women, and children to the ſword, whereſoe're they meet them, without any diſtinction of ſex with cruell tyranny. But they very ſildome appeare armed; ſo that ſometime they are not knowne, and ſo under pretence of *Proteſtants*, they cut their throats: for they bury all their armor in Caves in the *woods*, Wherfore all things are moſt exceſſive deare in the City, neither can they ſcarce buy any thing for their money, for the Country dare not venture to bring in any *Commodities to the City*, for feare the *Rebels* ſhould aſſault them, who ly in ambuſh almoſt every where thereabout. They dare not travell in the day, much leſſe in the night, for then the *Rebels are moſt obvious, and doe range more frequently about*. So that things of meere neceſſity can ſcarce be had in the city to the great reliefe of the Inhabitants thereof.

O egregious treachery! or rather treaſon to the King, and Kingdome! Theſe things would make a very *Democritus* to cry out in doleſull exclamations. But let thoſe that delight thus in ſuch fire, feare leſt they fall into an everlaſting fire: and let them take heed, leſt a ſudden fire deſcend from heaven, & conſume them *præcipitiouſly*, like as the fiery Serpents did the *Iſraelites*.

The

The true Coppy of a Letter sent from Mr. Ioseph Watson Merchant in Dublin, *to Mr. Watterhouse Citizen in London dated November the 4.*

1641.

Mr. Watterhouse.

After our loves remembred unto you, hoping of your good health which the Lord in his mercy long continue: this is to certifie you concerning our condition. I doubt not, but you have heard of the *Papists* which are risen in Rebellion, but God did deliver our City from their bloody devices else we had not a man of us beene alive this day. For they had intended to take the Castle, where all the strength of the Kingdome was, and then they would have ruinated us, and all the English in the Kingdome; had not God miraculously delivered us. The discovery was but at tenne of the Clocke on Friday night: and the next morning they might have tooke the Castle, had not one in company revealed it to the Lords: and though we seeme to have beene delivered, yet we are still in great feare; for we know not who are our enemies, and friends. Many enemies we have amongst us in the City, that should have bin the first, that should have cut our throats, as it hath been in the Country in one of the best plantations of the *English*, that is now in the County of *Monahon*, and *Cavin* and other Counties. The whole County of *Monahon* the *Irish* thereof are in *Rebellion*, and many *English* are destroyed, & loist their lives, and all their meanes; some worth 1000. pounds over night, and not a rag to cover them the next day. There is by Relation, 500 people of them now in our City, all stripped of their cloaths: no difference betweene rich and poore, onely the rich were worse deale with. Now our Lords have sent out yesterday an Army downe, & the *Scots*

Scots in the North parts are risen to meet them. But it is thought the Scots have met with them ere this, and have driven them from one place, but there are a great number of them, but not a quarter of them armed men, but they have good store of Armes: Wee hope the Lord will slay them. Many of them are taken, and more every day, but it will be a great while before they be suppressed: and our Souldiers prove many false, and still we every day & night watch them. There is above 500 men in Armes watch our City every night, Housholders and other men, are I may say a 1000. We have in our our Steers 200. they would have set our Towne on fire, for they are mainly inraged, and daily Treacheries are found out, which is Gods great mercy to us. By this meanes we have no trade in our City more then needs require, that is for victuals, and candles, & such like things, which men cannot be without, & wee can get in no debts, for men will pay no moneyes. For my part I shall be a great loser by these times, for wee are at a great charge, it is one mans worke to watch, and there is great distraction.

This with my love to you, desiring your prayers, which I know are not wanting, for us, I rest

Your loving Friend

Joseph Watson.

The Copy of another Letter sent to a worthy Divine in this City &c.

Worthy Sir.

AFter my best respects recommended unto you I thinke it expedient to acquaint you of all affaires, that belong to our *Irish* businesse. My Lord *Moores* is to *Dragheda* with 700. foote and a Troope or two. Some of my Lords children are already come hither, and we expect my Lady *Moore*. and their children this night: my Lord hath sent hither severall trunkes: they are this day put into the Castle to be safely preserved.

There is 200. Souldiers in the Castle victualled for 2. months and about 30. peeces of Ordinance, mounted to keepe the City in awe. Sir *Francis Willoughby* is governour, and Sir *John Barlasse* lodgeth therein.

The Justices sit at Cork-house to free the Castle from recourse of people thereto. This morning have marched toward *Dragheda* 10. foot companies in compleat armes, under the command of Sir *Henry Tichborn*. *Dundalke* was taken on Sunday. And the Scots and some English have come upon the Rebels, and have restrayned the *Navan* from the Rebels with the losse of a few men. 80. of the Rebels are slaine, with good stoore of Armes. The Scots and English from the North are 4000. foot, and 400. horse & their armie encreaseth: There are in the County of *Cavan* under the command of Sir *Charles Coot* 1000 foot. We are in good hopes that the Lords of the Pole will prove true, for they are here offering their service dayly. Great in number the Rebels are, and dayly increasing both in *Vester* and *Carury*. My Lord *Moores* Troope have lately taken about 60. of the Rebels, and kil'd 3. or 4. and rescued 7. score head of cattell from them. We doe not as yet heare of any rising in *Mounster*, or *Lenster*: so as we hope these broyles will cease when the English army as well as the Scots fall upon them. Thus hoping I have satisfied you herein, I commend you to God and rest.

Dublin Novemb. *Your loving Friend,*

5. 1641. H.L.

6.

IRELANDS COMPLAINT, AND ENGLANDS PITIE;

Being a true Relation of the great Care, and Religious love, expreſſed by the *Honorable* Houſe of *Parliament*, towards our diſtreſſed *Brethren*, the poore Proteſtants in IRELAND:

Likewiſe, the Orders of the ſaid Houſe, for the raiſing of Forces and Monyes, for to ſuppreſſe thoſe Rebellious Papiſts in *IRELAND*.

With the Names of all thoſe Commanders appointed by the PARLIAMENT, for this Religious deſigne.

LONDON:
Printed for *John Greenſmith*, 1641.

IRELANDS COMPLAINT AND ENGLANDS PITIE;

Being a true Relation of the great Care, and Religious love, expressed by the Honorable Houſe of Parliament, towards our distressed Brethren, the poore Protestants in IRELAND:

Likewise, the Orders of the said Houſe, for the raising of Forces and Monyes, for to suppresse those Rebellious Papists in IRELAND.

With the Names of all those Commanders appointed by the PARLIAMENT, for this Religious designe.

LONDON:
Printed for John Greensmith, 1641.

A Relation of all the proceedings of the Honorable House of COMMONS concerning the setling of the Commotions in *Ireland*; Likewise the names of those Commanders, which are appointed by the Honorable House of *Commons* to serve in this Expedition.

THe House of *Commons* late these three dayes past, being the 15, 16, 17 of *November*, till eight of the clock at night, ordering and providing for the security of the Kingdome of *Ireland*, appointing all those Officers that should be employed in this affaire, of such great and consequent importance.

Likewise it was this day ordered, that Forces should be raised with all expedition to be sent into *Ireland*, to secure all those places which are in danger of plundering by the Rebels.

Likewise it was ordered by the House of *Parliament* in *Scotland*, that Generall *Lesley* should go over with foure hundred Redshanks to secure *Dublin*, untill such time as our *English* Forces be raised and sent over to joyn with the

Scots and *Irish* Forces and make a compleat armie, so by that meanes to quell those Rebellious Irish Papists, which so treacherously have revolted, from so gracious a King, under whose happie Government they lived, secure and quiet, whose glorious Reign the Lord continue, and blesse, and prosper all his Royall off-spring: so that when it shall please our God to take him from his throne on earth, he may be invested with a more glorious Crown in Heaven; and let all true Subjects say, *Amen*.

Likewise upon the 15. day of *November*, according to the command of the Honorable Houses of Parliament, there went 4. Waggons with 7. chests of mony drawn by 6. horses each Waggon with 8. men well armed with Muskets and Pistols to guard it from stage to stage toward *Westchester*, and thence to be shipt to *Ireland* for the ayde and reliefe of [illegible] which are ordained to serve in this Imployment, which God of his abundant mercie prosper, give them, we beseech thee, courageous hearts, mixt with a religious fear, so that they may courageously fight for the defence of the good, and religiously fear to commit evill: so shall the religious warre be crowned with a glorious victory, and an united peace reared between the three Kingdomes of *England*, *Scotland*, and *Ireland*: so shall the Gospel have free liberty, so shall the Church militant praise thee our God on earth, and in thy blessed time enjoy true rest with thee in the Church triumpant in heaven.

A relation of some certain passages in *Ireland*, wherein is declared the weakness of that Kingdome, and the great necessities they have of able and well disposed Protestant Souldiers.

THe last week about the eight day, the Protestant Forces in *Ireland* were summoned by Regiments to appear in Armes to be ready to defend the Kings right, and the Subjects liberty: but upon inquirie, every Regiment being called, they found to their great grief that many of their Souldiers were run away, and joyned themselves to the party of the Rebels, to the great advantage of the Rebels, and discomfort of the Protestants.

The number of those men which are fled from the Protestant party to the Rebels.

There are 300. fled from a Regiment which was under the command of the late Earl of *Strafford*.

Likewise 300. from another Regiment. Likewise from a Nether Captain, which had command over 100. and they are all fled but onely 15. by which we may easily perceive the necessity and want of souldiers in *Ireland*, and these are the motives that induces the Honorable House of Parliament to order, and appoint these Officers which follow, whose Noble valours and assumed vertues are apparantly known and manifested both to the House of Parliament, and all others that are inquirers after the story of Fame and Heroick actions.

The Names of those Commanders that are apointed by the high Court of Parliament, for this present Expedition.

Sir. *Simon Harcocke*, Colonell over the first Regiment.

Sergeant Maior Berry, Commands 3000 men with *Sir Iohn*.

Coronell Munro, commands two Regiments from *Scotland*, which were not disbanded.

Captain Atkins, commands a Regiment, under the Earle of *Essex*.

Sergeant Maior *Hobell* goeth with a Regiment under the command of Colonell *Merick*.

In

Inferiour Officers.

Mr Iohnſon goeth Enſigne under Sergeant Maior *Berry*.

Captaine *Doſſin.*
Captaine *Mullins.*
Captaine *Payne.*
Captaine *Smith.*
Captaine *Langley.*

Likewiſe an Order from the Parliament ſent to the Lord Mayor and Aldermen commanding them to appoint ten men out of everie Precinct to watch in Armor, with muskets charged.

Likewiſe an Order, that there ſhould be in everie precinct, a Maggazine ſtored with all ſorts of Ammunition.

FINIS.

Inferiour Officers.

Nicholson Gould Esquire under Sea-
geant Major Berry.

Captains Deffin.
Captains Miller.
Captains Payne.
Captains Smith.
Captains Angle.

Likewise an Order from the Parliament
ent to the Lord Mayor and Aldermen
commanding them to appoint ten men
out of every Precinct to watch in Armor,
with muskets charged.

Likewise an Order, that there should
be in every precinct, a Magazine stored
with all sorts of Ammunition.

FINIS.

RELIGIONS ENEMIES.

WITH A BRIEF AND INGENIOUS Relation, as by *Anabaptists*, *Brownists*, *Papists*, *Familists*, *Atheists*, and *Foolists*, sawcily presuming to toss Religion in a Blanquet.

The Anabaptist. The Brownist.



The Familist. The Papist.

Printed at *London* for *Thomas Bates* in the Old-baily. 1641.

RELIGIONS ENEMIES.

WHEREIN IS DESCRIBED ALL their diverſe and erroneous opinions *againſt the truth of the Goſpel.*

TO begin to ſome purpoſe in proſe, becauſe nothing to any purpoſe either in Verſe, poetry, Rime, or reaſon is for their ſtomacks, nor are they much affected with good proſe (for as the Tree is knowne by the fruit it beares, ſo they may be perceived of what ſpirit they are by their ſpeech and writings, and daily libelling. And to the end that I may rather prove my ſelfe a juſt reprehender of their follies, then an impudent rayler at their fooling and ſawcie ignorance. (which in plaine tearmes is no better then malice and madneſſe) I am induced to mix that which is materiall, true, and ſerious, with ſome things that may ſeeme harſh, tart, and diſtaſtfull to the pallats of theſe curious furious laviſh Libellers, and peſtiferous platformers: Indeed they doe pretend faire colours for their foule intentions, ſtrong proofes for their weake Aſſertions and ſcandalous Aſpertions, their talke being reformation, rectifying, mundifying, clarifying of the Church, and nothing is in their mouthes or pens but rayling and reviling againſt our Church of England, the Booke of Common prayer, preaching, Sacraments, Ceremonies, Rites, Orders, Government and Governours, for Governours and Government was inſtituted by the Patriarkes before the Law, by *Moſes*, the prophets and prieſts under the Law, by our Saviour Chriſt Jeſus and his Apoſtles

and ſucceſſours, ſince the time of the Goſpel, eſtabliſhed, confirmed, and ratified by Scriptures, Generall Councells, Ancient Fathers, Eccleſiaſticall Canons, Martyrs and Confeſſours, by Acts of Parliament ordained and decreed, and by all the aforeſaid Authorities continually uſed and daily practiſed within the Church of Chriſt Catholike, Apoſtolike and Militant over the face of the Earth, and received into this Kingdome when *Lucius* was King heere, and *Eleutherius* was then Biſhop of *Rome*, who was the thirteenth Biſhop of that See, *Anno* 179. ſo that the Inſtitution and practiſe of our Church and religion hath continued amongſt us neere 1500. yeeres, except when it was eclipſed by popery, even from the neere time of the death of ſome of the Apoſtles or their next ſucceſſours: For Saint *Ierome* ſaith that Saint *John* the Apoſtle and Evangeliſt did live 68 yeeres after our Saviours paſſion, and that he dyed in the yeere of Chriſt 101. and that he out-lived Saint *Paul*, and Saint *Peter*, whom ſome improbable Authors ſay was the firſt Biſhop or Pope of *Rome*; alſo that he ſurvived *Linus*, *Anacletus*, and to the ninth yeere of *Clement*, the firſt biſhop of *Rome* of that name, ſo that by computation of time, Saint *John* could be no leſſe then 120. yeeres of age when he dyed; ſo that our Church and Church-Government is no Innovation or noveltie, as theſe late licentious Libellers have maliciouſly belyed her.

But indeed it is no Innovation or Novelty, for the Church of God and the onely Spouſe of his only beloved Son *Chriſt Ieſus* to be deſpiſed, diſperſed, perſecuted, hated, ſcorned, jeer'd, contemned, derided, and traduced, for it hath been, is, and will be ever the markes & tokens of the true Church to be known from Heathens, Infidels, pagans, Atheiſts, Mahometans Hereticks, Hypocrites, Schiſmaticks and Sectaries, with the whole rabble of the Kingdomes of Satan and Antichriſt, for ſince the beginning the Devill hath been buſie to intrap and deſtroy her.

By

By the word Church I do mean all the faithfull people of God that have ever been created, or that are to be to the end of the world, of what Nation, condition, or sex soever they be, if they make a conscience, to be obedient to Gods Lawes, and with gladnes embrace the Gospel of *Iesus Christ*, in whose faith if they live here, they are (*in Grace*) his Church militant here, and dying in Gods favour they are, that are so departed, & shalbe in glory his Church Triumphant hereafter eternall.

This Church hath many times bin so over-whelm'd with afflictions, tribulations and persecutions, that she seemed to be quite sunke, or sinking as S. *Peter* was when he walked on the Sea, *Mat.* 14. 31. then God in mercy hath still held forth his gracious hand of power, providence, protection and preservation, hath still supported, held her up, strengthned, comforted and delivered her, so that in dispight of the raging of Tyrants, the rigour of torments, the stormes and tempests of persecution, she hath still resplendently broken thorow and dispersed all the obscure clouds of the Devils malice, so that the gates of Hell hath never prevail'd against her.

This Church was, by the subtilty of the Devill, assaulted in paradice in the persons of our first Parents; This Church was persecuted by *Cain* when he murdered his righteous brother *Abel*; this Church was opposed and rebelliously murmured against by *Corah*, *Dathan*, *Abiram*, and their complices; this Church that was prefigured by the Arke of *Noah* that swom and floated when all the world else was drowned, & none were saved that were not in it, which Arke, maugre all stormes and tempests, was preserved and rested on the mountaine *Ararat*, which was a Type that the true Church doth rest upon the most High: this Church was also fore-shewed by the Bush that burned with fire, & was not consumed, which prefigured her preservation: & this Church was & is as the seamles coat of *Christ* not to be divided, this is that Church which these factius men would sink, burn, and rend in pieces, they being more merciles

then the raging waters, their blinde zeale more hot then the violent flaming fire, and their manners and civility farre leſſe then the barbarous ſouldiers.

The Arrians, Anabaptiſts, Browniſts, Donatiſts; Ertiſcheans, Familiſts, Marcianiſts, Montaniſts, Nicholaitans, Pelagians, Papiſts, Puritans, Nonatians, and all other ſorts of Hereſies and Sects doe ſtiffely hold and maintaine to their uttermoſt power that every one (in his owne opinion) in each of their Sects are the true Church, and under the colours of a feigned piety they are all in violent oppoſition againſt each other, in a diſunion and diverſity among themſelves, and all in a generall malignant inveterate hatred againſt the Government, the Governours, and of the true Church indeed.

God hath ordained certaine Orders, Degrees or Functions of men in this Kingdome for the defence, guard, guide, preſervation and ſalvation of mankind; the firſt is Kings, Princes, Potentates and Peeres (or Nobility) whoſe wiſdome and power may and have made Lawes and Statutes agreeable to Gods Word, the ſpring and Fountaine of which Lawes are derived from the Law of God: ſecondly, (under Kings and Rulers) there are the moſt right Revetend Fathers the Clergie for the Churches Government, and for the directing and guiding of the wandring and ſtraying Flocke of Chriſt, whoſe Learning, wiſdome, gravity, painfull life and example may draw ſoules unto God. And whoſe Office and Authority which they have from and under the King (as from Gods Lieutenant) is ſuch that they by impoſition of hands alwayes have done and doe (as occaſion requires) ordaine Miniſters for the Church, for the preaching of the Word to the people, for prayer for them, and for the true and due adminiſtration of the Sacraments to them; and alſo by their power to maintaine Order and Decencie in the Congregation, and in their Juriſdictions and charge to admoniſh, reprehend, and excommunicate all obſtinate and erroneous offenders, and (in fine)

advance the Word of God, and make it propagate, and to trample on, tread downe, and suppresse all Heresies, sects, schismes, and needlesse and impertinent innovations, that might any way disturb the peace of the Church.

Thirdly, the Physitian is to be honoured, because hee is Gods Instrument for the health and preservation of the body, but as much as the soule (which is immortall) is in value above the body, which is fraile, transitory, and mortall, so far is the holy Function of a sincere and painfull Divine, (who is a physitian for the soule) to be preferd before any Physitian for the Body.

And fourthly, the Lawyer is to be reverenced and esteem'd for he is (or should be) the rule, square, guide, and rectifier of all our temporall Actions, a righter of wrong, a true and impartiall Decider and Judger of all matters of debate and controversies amongst men, concerning our houses, lands, debts, touching estate or losse of limbe or life, and all these are comprised under the title of the goods of Fortune; in which, were not the Lawyer expert, the Law it selfe is but a dead letter, and of no Force or Vertue: Now, as much as goods and all outward meanes, which are called the goods of *Fortune*, because they are uncertaine, here to day and gone to morrow, are short of the estimation of bodily life and health, so much is the Lawyer below the Physitian in use or estimation.

But men being constant in nothing but in wavering inconstancie, doe in a perverse and prepostorous manner begin at the wrong end, and as they doe make more account of body, goods and Fame, then they doe either of their soules or everlasting happinesse, so much they esteeme the Physitian and the Lawyer above the Divine; I confesse them all to be as worthy of Honour as they are endued with Honesty, and each of them to be held in as much regard and Reverence as their paines and studies shall merit for their true service to God and man; yet, with *Mary*, I humbly desire to make *choyce of*

the

the better part which ſhall not be taken from mee, Luk. 10. and 41. 42.

In the meane ſpace, (amongſt mutable and contentious ſpirits) Religion is made a Hotch potch, and as it were toſt in a Blanquet, and too many places of *England* too much *Amſterdamnified* by ſeverall opinions; Religion is now become the common diſcourſe and Table-talke in every Taverne and Ale-houſe, where a man ſhall hardly find five together in one minde, and yet every one preſumes hee is in the right. The Booke of Common prayer which was eſtabliſhed by Act of Parliament by that good and godly King *Edward* the ſixth, and after re-eſtabliſhed by another Parliament, by that unparaleld and peerleſſe princeſſe Queen *Elizabeth*, and continued ſince in the happy Raignes of two gracious Kings in the Church of *England* for the ſervice of God theſe ninetie yeeres; yet one would have it to be caſt out now, holding it a falſe worſhip; another is angry at the veſtments and habits of the Miniſtery; one will not kneele, another will not ſtand, one will ſit downe, one will not bowe, another will not be uncovered, one holds all good manners to be popery, another that all decencie is ſuperſtitious, another that raile are Romiſh (which is falſe, for the papiſts have no raile in their Churches, nor any thing ſo convenient: One fooliſhly aſſumes and preſumes to ſave himſelfe, and ſome of his Neighbours too, by his good workes; another will be ſaved by a bare and lazie Faith that will doe no worke at all, and thus religion is puſt and blowne to and fro with every wind of doctrine, and as it were toſt in a Blanquet; but of this more largely hereafter in another part which will ſuddenly be printed, till when and ever it ſhall be my hearty prayers, that as there is but one Shepheard, that God in his gracious goodneſſe and mercie would make us all one ſheep. Amen.

FINIS.

A 9

COMPARISON OF THE PARLIAMENTARY PROTESTATION with the late Canonicall Oath; and the difference betwixt them.

As also

THE OPPOSITION BETWIXT THE Doctrine of the Church of England, and that of Rome.

So cleared,

That they who made scruple of the Oath, may *cheerfully and without doubt addresse themselves to take the* PROTESTATION.

As also

A FVRTHER DISCVSSION OF THE Case of CONSCIENCE, touching receiving the Sacrament of the Lords Supper, when either Bread or Wine is wanting, or when by antipathy or impotence, the party that desires it cannot take it.

Wherein

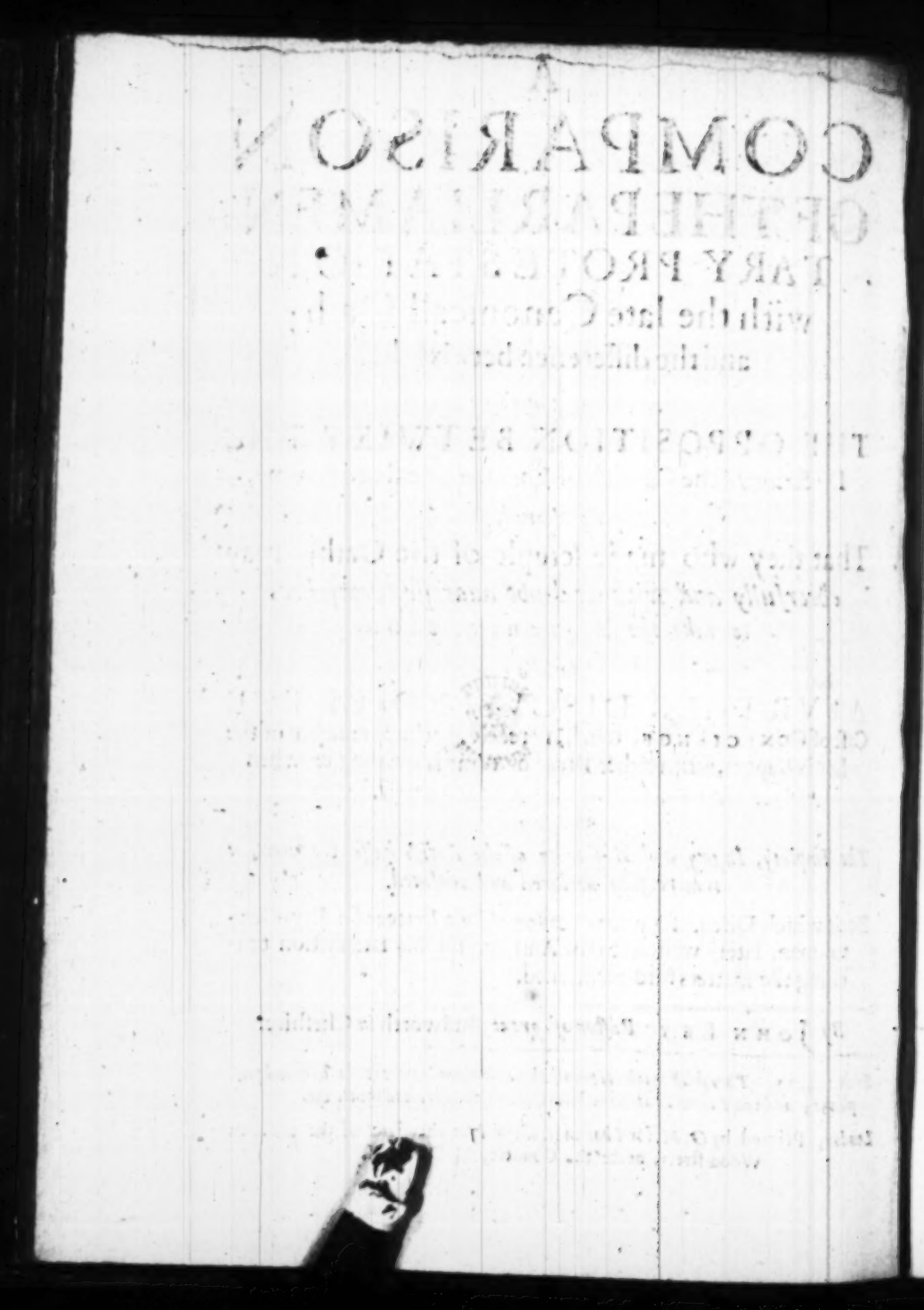
The Impiety, Injury and Absurdity of the Popish halfe Communion is more fully declared and confuted.

Both which Discourses were occasioned by a Letter of a Lay-Gentle-man, lately written to the Authour, for his satisfaction touching the matters fore-mentioned.

By JOHN LEY *Pastor of great* Budworth *in* Cheshire.

Ezek. 44. 23. *They shall teach my people the difference betweene the holy and prophane; and cause them to discerne betweene the unclean and the cleane.*

London, Printed by *G. M* for *Thomas Underhill* at the signe of the Bible in Wood-street, neare the Counter, M. DC. XLI.



To the much and worthily Honoured
Sr. *ROBERT HARLEY*
Knight of the Honourable Order of
the Bath, and Knight of the Honou-
rable House of Commons for the
County of Hereford.

THe desire I had to profeſſe my devoted Service to the pious deſignes of your honourable Senate, diſpoſed me to a boldneſſe of offering this enſuing Diſcourſe by a generall Dedication to your whole Houſe. But my judgement (upon ſecond cogitations) gave check to that conceit, as making too neare an approach, towards ſome preſumption, and directed me to value it, below the rate of a competent Preſent, for ſo many, ſo worthy perſons of your Aſſembly, and to ſelect ſome Patron among you for a ſingular inſcription. Thence were my thoughts conducted to your Selfe (noble Sir) to whom

(for your prudent and constant Zeale, to advance all just and conscionable causes, and your many affectionate expressions of respect to me both present and absent) I held my selfe obliged to take this opportunity, to tender a token of a gratefull memory of such favour as (without the guilt of ungratitude) I can neither forget nor forbear to acknowledge. And I should be as ungodly as ungratefull, if (considering your intentive incumbency upon the common cares of the Church and State) I should not (both in Church and Closet) addresse my heartiest devotions to the Lord Almighty, to preserve your person (with the rest of your venerable Associates) and to prosper your consultations with such happy successe, as may occasion an exchange of prayers into praises. In both which sacred Services (with reference to you and yours, in neerest relations) none shall be more sincere and serious then he who will never be wanting,

Great *Budworth*, Septem. 20. 1641.

Unfainedly to honour and faithfully to serve you

JOHN LEY.

A COMPARISON OF THE PARLIAmentary Proteſtation with the late Canonicall Oath, and the difference betwixt them.

SIR,

I Have received a long and elabourate Letter from you, wherin you give me a double character of your ſelf. The one notes you for a man very obſervant of (that, which is of moſt moment) matter of Religion: The other ſhews you to be of an ingenuous diſpoſition, for in your diſcourſe with me you perſonate rather a doubting diſciple, then (as ſome of leſſe learning then your ſelf would have done) a peremptory dogmatiſt; both which make me deſirous to be a graduate in your knowledge, and good will, and from a meer ſtranger (as untill of late I was unto you) to become an acquaintance, and from an acquaintance to proceed to the acceptation of a friend, and there to ſettle. You be-

gin (as by good order you may) with the occaſion which induced you to write unto me thus.

Sir, *you may pleaſe to remember, that caſually in* Mr. Lathums *Shop in* Pauls *Church-yard, there happening ſome little diſcourſe betwixt us, you invited me (according to mine owne preſent intent) to reade over your booke treating of doubts upon the Oath of the ſixt Canon: and you alſo moved me, that if any thing in it ſhould ſtick with me, I would repreſent it to you. In purſuance wherof, I have peruſed the book throughout: minding not to take any exceptions at all, or to become any way quarrelſome, intending with my ſelf, either (by iuſt approbation of your better iudgement) to aſſent, or els to be quietly ſilent, which a man may the more ſafely doe, becauſe the book doth wiſely conſiſt for the moſt part of Quæres, backt with reaſons therto conducent. But afterwards perufing over a ſhort Tract (annexed to the end of the book) concerning a caſe of Conſcience about the receiving of the Euchariſt in one kinde in caſe of neceſſity, I lighted on a block, at which I have taken a ſtumble.*

I ſuppoſed (good Sir) your ſight is too clear to ſuffer you to daſh upon a block before you diſcern it: and your footing too firme, and fixed to ſtumble at a ſtraw, nor will I thinke (ſince you profeſſe your ſelf ſo well diſpoſed to peace) that you have ſet your ſelf [a] *to ſeeke a knot in a ruſh*, my diſcretion and charity divert my minde from ſuch conjectures, and direct it to conceive (but pardon me good Sir, if I miſtake you, as you ſeem to have miſtaken me) that you took a ſmall appearance of a doubt, rather to initiate my notice of you with a Scholaſticall Treatiſe (for which I thank you) then that you need any ſatisfaction from me to your conſcience, as ſcrupled by that paſſage, which you have noted for ambiguous in my book.

[a] *Proverbium* [nodum in Scyrpo quærere] *in anxium dicebatur, niviſi & diligentem aut meticuloſum, qui illic ſcrupulum moveret ubi nihil eſſet ad dubitandum.* Etaſm. Chiliad. p. 158 Col. 1.

That

That is more conſiderable (me thinks) which you have ſaid by way of doubt, concerning ſome conformity betwixt the Oath of the ſixt Canon, and the late Proteſtation framed in the Commons Houſe of Parliament; wherof you make a Quere, and to which I will firſt give anſwer; and then clear the caſe of Conſcience from juſt cauſe of offence. I chooſe to begin with that, though you end with it. Becauſe,

1. It is meet in good manners, that I give that Honourable Aſſembly precedence of Apology before my ſelf.

2. Becauſe my doubts of the Oath are placed, in order of my tractates, before the caſe of conſcience, where you have either found, or made an occaſion of ſcruple.

Touching the former, your words are theſe, *See I pray you the* [b] *encloſed, and then conſider if your doubts publiſhed doe not ſtand up againſt it alſo, as to the matter of it, and of the Oath you fight againſt, inſomuch if the Queres raiſed againſt the one, be not an invitation unto ſcruples, againſt the other alſo.*

[b] That is the Proteſtation, dated the third of May, 1641.

Your doubt, and mine Anſwer, will be better underſtood on both ſides, if, firſt we conſider the Proteſtation, and declaration upon it, as it is ſet down *in terminis* thus,

I A. B. *doe in the preſence of Almighty God, Promiſe, Vow and proteſt, to maintain and defend, as farre as lawfully I may, With my life, power and eſtate, the true reformed Proteſtant Religion expreſſed in the doctrin of the Church of England, againſt all Popery and Popiſh Innovations, within this Realm, contrary to the ſame doctrine, and according to the duty of my Allegiance, His Maieſties Royall Perſon, Honour and Eſtate: As alſo the power and priviledges of Parlia-*

ments : The lawfull Rights and Liberties of the Subiects, and every perſon that maketh this Proteſtation, in whatſoever he ſhall doe in the lawfull purſuance of the ſame. And to my power, and as farre as lawfully I may, I will oppoſe, and by all good Wayes and means endeavour to bring to condigne puniſhment all ſuch as ſhall either by force, practice, counſels, plots, conſpiracies, or otherwiſe, doe any thing to the contrary, of any thing in this preſent Proteſtation contained: And further that I ſhall in all iuſt and honourable Wayes indeavour to preſerve the union and peace betwixt the three Kingdoms of England, Scotland *and* Ireland ; *And neither for hope, feare, nor other reſpect ſhall relinquiſh this Promiſe, Vow and Proteſtation.*

Whereas ſome doubts have been raiſed by ſeverall perſons out of this Houſe, concerning the meaning of theſe words, contained in the Proteſtation lately made by the members of this Houſe ; [*viz.* the true reformed proteſtant Religion, expreſſed in the Doctrin of the Church of England, againſt all Popery and Popiſh Innovations within this Realm, contrary to the ſame Doctrine] *This Houſe doth declare that by thoſe words, was, and is meant, only the publike Doctrine profeſſed in the ſaid Church, ſo farre as it is oppoſite to Popery and Popiſh Innovations : and that the ſaid Words are not to be extended to the maintaining of any frme of worſhip, diſcipline or Government, nor of any Rites or Ceremonies of the ſaid Church of England.*

If it were ſo, that the doubts of the Oath ſtood up (as your Quere hath it) againſt the Proteſtation, or that they were an invitation of ſcruples againſt it, it were not my fault ; for my book of doubts was made (though not printed) before there was any intimation or expectation of a Parliament, eſpecially by thoſe whoſe manſion is ſo remote

remote from the myſteries of State, ſo farre below the orbe of the higheſt Intelligence as mine is.

2. I doubt not to make it plain, that the differencies betwixt the Parliamentary Proteſtation, and the Canonicall Oath are ſo many and ſo weighty; that a man may with good conſcience and diſcretion ſuſpect much perill in taking the Oath, and be well aſſured of the ſafety in taking the Proteſtation compoſed in the Parliament.

Reall differencies betwixt the Proteſtation of the Parliament, and the Oath of the Canon: firſt in the matter of them both, the Doctrine eſtabliſhed.

THe differences betwixt the Proteſtation of the Parliament, and Oath of the Synod are Reall and Perſonall.

The Reall are ſuch as concern the matter and forme of them both. The matter, (wheron you ground the chief cauſe of your doubting) I ſhall diſtinguiſh into that which is common to them both and that which is peculiar to either.

That which is common to both is, *the aſſerting of the Doctrine eſtabliſhed in the Church of* England, *eſpecially as in oppoſition to Popiſh Doctrine:* wherof (as it is ſet down in the Canon) there be three doubts, 1. [c] *What is meant by the Church of* England? 2. [d] *What is meant by Popiſh Doctrine?* 3. [e] *What eſtabliſhment of Doctrine is here meant, and how farre it may be ſaid to be eſtabliſhed?* which doubts with their reaſons, whoſoever reads with an impartiall and unprejudiced apprehenſion, will never apply to the Proteſtation of the Parliament.

[c] 2. Partic. doubt p. 16.
[d] 4. Partic. doubt. p. 32.
[e] 5. Partic. doubt. p. 37.

And in what ſence we may well underſtand theſe words in the printed Proteſtation (though

I will not take upon me to interpret it, except for ſatisfaction to my ſelf, and to ſuch as require my Judgement of it) in my conceipt is very clear, eſpecially by the Declaration annexed to many printed copies of that Proteſtation (though that which you ſent me came forth without it) in this tenour; by theſe words: [*The true reformed Proteſtant Religion, expreſſed in the Doctrine of the church of England againſt all Popery and Popiſh Innovations within this Realme, contrary to the ſame Doctrine, was and is meant only the publike Doctrine profeſſed in the church of* England; *ſo farre as it is oppoſite to Popery and Popiſh Innovations*] And that is (as I take it without taking upon me the Authority of an Interpreter of it, ſave as before I have ſaid) the Doctrin contained in the 39. Articles. For,

First, that is the moſt publick Doctrin of the Church; becauſe in the Church of every Pariſh, all that are admitted into Benefices muſt publikly read the 39. Articles unto the people within the firſt month of their admiſſion to them, upon perill of looſing their livings by falling into lapſe.

2. That Doctrin is moſt profeſſedly the Doctrin of the Church of *England*; for all Doctours and teachers of the Church are bound, ſo farre to profeſſe it, as to ſubſcribe unto thoſe Articles, without which ſubſcription, they are not to be allowed for publike Preachers, or teachers, at leaſt not admitted into paſtorall charges, in the Church of England.

3. The Doctrin of thoſe Articles is moſt oppoſite to Popery, and popiſh Innovations; for they were framed and tempered of purpoſe for an Antidote to Popery, in the Raign of Queen *Elizabeth*, about four yeers after her coming to the Crown,

Crown, for ſhe began her [f] raigne, *November* 17. 1558. and in 1562. were theſe Articles concluded on, to be the publike and profeſſed Doctrine of the Church of England. This Doctrine and theſe Articles are in congruity of right Reaſon, to be intended in this Proteſtation.

[f] Stowt Annals p. 1074.

Yet not all of them neither (though none of them be denied or renounced) but onely thoſe which are oppoſite to Popery and popiſh Innovation: as theſe that follow.

The Proteſtant Doctrin of the Church of England.	*The Popiſh Doctrine oppoſite unto it.*	
Art. 6.		
[1] **Holy Scripture containeth all things neceſſary to Salvation.**	[a] The Papiſts joyne traditions unwritten, as of equall authority with the written word.	[a] *Per ſuos Apoſtolos tanquam fontem, omnis ſalutaris veritatis & morum diſciplinæ omni creaturæ prædicari iuſſit, perſpicienſq́, hanc veritatem, & diſciplinam contineri in libris Scriptis & ſine Scripto traditionibus quæ & ipſius Chriſti ore ab Apoſtolis accepta, aut ab ipſis Apoſtolis S.S. dictante quaſi per manus tradita ad nos uſq́, pervenerunt,* Concil. Trid. Seſ. 4. Tom. 9. Concil. pag. 354. col. 1.a. Edit. Bin. Paris. 1636.

In

The Proteſtant Doctrine of the Church of England.

In the name of the holy Scriptures we doe underſtand, thoſe canonicall bookes of the old and new Teſtament: of whoſe authority was never any doubt in the Church (*i. e.*) al the books of the old Teſtament, from Geneſis to Malachy: as they are placed in our ordinary Engliſh Bibles, and all the new Teſtament. And the other Books (as Hierom ſaith) the Church doth read for example of life, and inſtruction of manners, but doth not apply them, to eſtabliſh any Doctrine, and thoſe are they which in many Engliſh Bibles

The Popiſh Doctrine oppoſite unto it.

[b] The Papiſts mingle Apochryphall books with the Canonicall, as of the ſame authority with them thus, leſt any one ſhould doubt what books of Scripture are to be received, they are theſe underwritten, the five books of *Moſes, Geneſ. Exod. Levit. Num. Deut. Joſ. Judg. Ruth*, foure books of *Kings*, (accounting the two books of *Samuell* for two of the foure) two books of the *Chr. Eſd.* 1. and 2. called *Nehemias, Tobit, Judith, Eſther, Job, Davids Pſalter*, conſiſting of 150. *Pſalms*, the *Parables* or *Proverbs, Eccleſiaſtes*, the *Canticles*, the books of *Wiſdome, Eccleſiaſticus, Eſay, Jerem.* with *Baruch, Ezech. Daniel*, then follow the minor Prophets, as in our Bibles, and after them 2. books of *Maccabees*. [c] And require them to

[b] *Ne cui dubitatio ſubboriri poſſit, quinam libri ſint, qui ab ipſa Synodo ſuſcipiuntur, ſunt infra, ſcripti Teſtamenti veteris* 5. *libri* Moſis, Gen. Exod. Levit. Numb. Deut. Joſ. Judg. Ruth 4. Regum. 2 Paralipon, Eſdr. 1. & 2. *qui &* Nehemias, Tobias, Judith, Eſther, Job, Pſalterium Davidicum 150. Pſalmorum, Parabolæ, Eccleſiaſtes, Cantic. Canticor, Sapientiæ, Eccleſiaſticus, Eſias. Jerem. *cum* Baruch, Ezech. Dan. *Prophetæ minores (prout in noſtris codicibus) & poſt eos* 2 Maccab. *Lib. Concil. Trid. Seſ.* 4. *Tom.* 9. *p.* 354. *Col.* 1.

[c] *Siquis autem hos libros*

begin

The Proteſtant Doctrine of the Church of England.

The Popiſh Doctrine oppoſite unto it.

begin after Malachy and end with the Maccabees.

be received, as of equall authority with the Canonicall Scripture, with a curſe upon ſuch as refuſe to take them for ſuch.

integros cum omnibus ſuis partibus (prout in Eccleſia catholica legi conſueverunt, & in veteri vulgata latina editione habentur) pro ſacris, & canonicis non ſuſceperit, & traditiones prædictas ſciens & prudens contempſerit, Anathema ſit. ibid.

Art. 9.

Originall ſin is the fault and corruption of every man, that naturally is ingendred of the off-ſpring of Adam, whereby man is farre gone from originall Righteouſneſſe; and therefore in every perſon borne into this world, it deſerveth Gods wrath and damnation, though there be no condemnation for them that believe: and are

[d] The Papiſts except the Virgin *Mary* from all taint of originall ſinne, or naturall corruption, and touching concupiſcence, contradict the Doctrine of our Church, and with us the bleſſed Apoſtle in theſe words.

[e] This concupiſcence, when the Apoſtle calleth it ſinne, the holy Synod declareth that the Catholique Church never underſtood, that it was called ſinne truely and properly in the regenerate, but becauſe it

[d] *See the letters* f. g.

[e] *Hanc concupiſcentiam quando Apoſtolus peccatum appellat, Sancta Synodus declarat, Eccleſiam Catholicam nunquam intellexiſſe peccatum appellari quod verè & propriè in renatis peccatum ſit, ſed quia ex peccato eſt, & ad peccatum inclinat,* Concil. bap-

The Proteſtant Doctrine of the Church of England.

The Popiſh Doctrine oppoſite unto it.

baptized, yet the Apoſtle doth confeſſe, that concupiſcence & luſt hath of it ſelfe, the nature of ſinne.

commeth from ſinne and inclineth to ſin.

Trid. Seſ. 5. Tom. 9. pag. 356. col. 2. fine. *Hanc concupiſcentiam quam aliquando Apoſtolus [dicit non quando, ut ſupra, ſed aliquando] Caranza Sum.* Con. Concil. Trid. Seſ. 4. fol. 480 b. & 487. b.

Art. 11.

Wee are accounted righteous before God, onely for the merits of our Lord and Saviour Jeſus Chriſt by faith, and not for our owne workes, or deſervings; wherefore that we are juſtified by faith only, is a moſt wholeſome Doctrine, and very full of comfort.

[r] If any ſay that a ſinner is juſtified by faith onely, underſtanding that nothing is required, which doth cooperate to the obtainment of the grace of juſtification, let him be accurſed.

[r] *Siquis dixerit ſola fide impium juſtificari, ita ut intelligat, nihil aliud requiri, quod ad juſtificationis gratiam cooperetur, anathema ſit.* Concil. Trid. Seſ. 6. Can. 9. Tom. 9. pag. 362. col. 2.

This Canon will appeare more repugnant to the doctrine of the Apoſtle *S. Paul, Rom.* 3. 28, and to our Article of Juſtification by faith only, by comparing it with the 11. and 12. Canons in the ſame Seſſion, and with the 7. chapter, pag. 359. and the 10. pag. 360.

Art. 14

The Proteſtant Doctrine of the Church of England.

The Popiſh doctrine oppoſite unto it.

Art. 14.

Voluntary workes, beſides, over and above Gods commandements, (which they call workes of ſupererogation) cannot be taught without arrogancy and impiety.

g We call a counſell of perfection a good worke of God, which is not preſcribed us by Chriſt, but propoſed, not commanded, but commended.

h The faſtings and ſatisfactory deeds of one man be available to others, yea and holy Saints and other vertuous perſons may (in meaſure and proportion of other mens neceſſities) allot unto them as well the ſuperogation of their ſpirituall works, as thoſe that abound in worldly goods, may give almes of their ſuperfluities to them which are in neceſſity.

g *Conciliums perfectionis vocamus, opus bonum à Chriſto nobis non imperatum ſed demonſtratum, non mandatum ſed commendatum.* Bel. de Mon. l. 2. c. 7. tom. 2. p. 146.

h *Rhemiſts Annot. in* 2 *ad* Corinth. 8. 14.

See alſo their Annot. on 2 Cor. 2. 10.

Art. 15.

Of Chriſt alone without ſinne, Chriſt in the truth of his humane nature was made like unto us, in all

i *Mary* the glorious Virgin, a mother of God, by ſingular preventing grace, was kept free from all originall, and actuall ſinne.

i *Gloriosam Virginem Dei genetricem* Mariam, *perveniente & operante divini numinis gratia ſingulari, nunquam actualiter ſubiacuiſſe originali peccato, ſed immunem ſem-*

things

The Proteſtant Doctrine of the Church of England.

The Popiſh Doctrine oppoſite unto it.

things, ſin only excepted, but all we the reſt (*i.e*) al man-kinde beſides) although baptized, and borne againe in Chriſt offend in many things.

per fuiſſe ab omni originali & actuali culpa. Concil. Baſil. œcumen. Seſ. 36. Tom. 8 p. 97. col. 1. *prope finem.*

[k] This holy Synod (*id eſt*, the Councell of Trent) doth declare, that it is not their intention to comprehend in this Decree (of generall guilt of originall ſinne) the bleſſed and immaculate Virgin *Mary* the mother of God.

[k] *Declarat hæc ſancta Synodus non eſſe ſuæ intentionis comprehendere in hoc decreto (ubi de peccato originali agitur) beatam & immaculatam Virginem* Mariam *Dei genetricem.* Concil. Trid. Seſſ 5. Tom. 9. pag. 357. col. 1.

Art. 21.

Generall counſels may erre, and ſometimes have erred, even in things pertaining unto God.

[l] Counſels confirm'd by the Pope cannot erre.

[l] Bel. *de* Concil. l. 2. ca. 2. Tom. 2. pag. 22. Col. 1.

[m] The faith of the Church of *Rome* founded by *Peter* on a rock hath not yet failed, nor ſhall faile for ever.

[m] *Romanæ Eccleſiæ fides per* Petrum *ſuper petram ædificata, nec hactenus defecit, nec deficiet in ſecula.* Epiſt. Leon. pap. 9. c. 32. Tom. 7. Conc. par. 1. p. 239. col. 2.

[n] The Roman Church never erred, nor for ever ſhall erre.

[n] *Romana Eccleſia nunquam erravit nec in perpetuum errabit.* Epiſt. Gregor. 7. ibid. pag. 362.

[o] The Pope cannot poſſible decree any

[o] *Papa non poteſt ullo modo definire aliquid hæreſie*

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hereſie to be beleeved of the whole Church.	*reticum à tota eccleſia credendum.* Bel. de Ro. po. l.4.cap.2.pag.311.

Art. 22.

The Romiſh Doctrine concerning Purgatory, Pardons, Worſhipping and Adoration, as well of Images, as of Reliques; and alſo invocation of Saints is a fond thing, vainly invented and grounded upon no warrant of Scripture, but repugnant to the Word of God.

p Purgatory.	p There is a Purgatory, and there the ſoules detained, are holpen with the prayers of the faithfull.	p *Purgatorium eſſe animaſq; ibi detentas fidelium ſuffragijs iuvari.* Conc. Trid. Seſ. 25. Tom 9. p. 419. col. 2.
q Pardons.	q Indulgences or Pardons are very healthfull to Chriſtian people; and ſo to be retained in the Church, and they that hold them unprofitable are accurſed by the Councell of Trent.	q *Sacra ſancta Synodus indulgentiarum uſum Chriſtiano populo maximè ſalutarem in Eccleſia retinendum eſſe docet, eoſq; anathemate damnat qui inutiles eſſe aſſerunt. Ibid.* pag. 433. col. 1. *See* Bel. de Ind. lib. 1. cap. 2. Tom. 2. pag. 438.
r Images.	r The Images of Chriſt, and the Saints are to be worſhipped, not onely by accident, or improper-	r *Imagines Chriſti & ſanctorum venerandæ ſunt non ſolum per accidens, vel impropriè, ſed per ſe, & propriè, ita ut*

ly

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ly; but properly and by themſelves, ſo that they terminate the worſhip preſented to them.

ipſa terminent veneratiónem. Bellar. *de* Imag. Sanct. lib. 2. cap. 21. Tom. 2. p. 328. *princip. cap.*

Images. [r] The Images of Chriſt, of the Virgin *Mary* and of other Saints are to be had and retained in Temples, and due honour and reverence done unto them.

[r] *Imagines porro Chriſti, Deiparæ Virginis, & aliorum ſanctorum, in Templis præſertim habendas, & retinendas, eiſq; debitum honorem, & veneration em impertiendum.* Concil. Trid. Seſ. 25. pag. 420. Col. 1.

[t] **Images.** [t] There is great fruit and benefit to be received by the uſe of all holy Images.

[t] *Ex omnibus ſacris imaginibus magnum fructum percipi,* ibid.

Art.

[u] **Reliques.** [u] Let Biſhops and others (to whom it belongeth to teach the people) inſtruct them touching the honour due unto Reliques.

[u] *Mandat ſancta Synodus Epiſcopis, &c. de Reliquiarum honore & legitimo Imaginum uſu fideles diligenter inſtruant.* Concil. Trid. Seſ. 25. Tom. 9. p. 419. col. 2.

[w] [x] **Invocation of Saints.** [w] And touching the Invocation of Saints.

[w] *Imprimis de ſanctorum Interceſſione & Invocatione,* Ibid. Item. Bel. *de Sanctor. beatitud. lib.* 1. *cap.* 19. *Tom.* 2. *p.* 294.

[x] It is good and profi-

[x] *Bonum atq; utile eſt*

table

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	table to use humble Invocation of the Saints.	*suppliciter eos invocare,* Concil. Trid. *ubi supra.*
Art. 24. It is a thing plainly repugnant to the Word of God, and to the custome of the Primitive Church, to have publike Prayer in the Church, or to administer the Sacraments in a tongue not understood of the people.	y Although the Masse (which is the Popish service) have in it much instruction profitable to faithfull people, yet it seemeth not expedient unto the Fathers of the Councell, that it be celebrated in a vulgar tongue.	y *Etsi missa magnam contineat populi fidelis eruditionem, non tamen expedire visum est Patribus, ut lingua vulgari celebraretur.* Concil. Trid. Sess. 22. c. 8. Tom. 9. p. 402. Col. 2.
Art. 25. There be two Sacraments ordained of Christ in the Gospell, that is to say, Baptisme and the Supper of the Lord; those five commonly called Sacraments, Confirmation, Penance, Orders, Matrimony and	z The Sacraments of the Church are reduced to a septinary number.	z *Catholicæ Ecclesiæ Sacramenta septenario numero definita sunt. Catechis.* Concil. Trid. ad Parochos p. 173. Conc. Trid. Sess. 23. c. 3. Tom. 9. pag. 406. col. 1.
	a Baptisme, Confirmation, the Sacrament of the Eucharist, Penance, extreme unction, Order and Matrimony.	a *Prim. est Baptismus, deinde confirmatio, tum Eucharistia 4°. loco pœnitentia, postea vero extrema unctio, sequitur ordo, postremo additur,* extreme

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extreme Unction, have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scripture, but yet have not like nature of a Sacrament with Baptisme, and the Lords Supper; for that they have not any visible signe, or ceremony, ordained of God.

matrimonium. Catech. Concil. Trid. p. 174.

Art. 28.

Transubstantiation (or the change of the substance of the bread and wine) in the Supper of the Lord, cannot be proved by holy writ, but is repugnant to the plaine words of Scripture, and overthroweth

[b] Now this sacred Synod doth declare again, that by consecration of the Bread and Wine, there is a conversion of the whole substance of Bread into Christs body, and of the whole substance of the wine, into the substance of his blood, and this conversion is conve-

[b] *Nunc denuò sancta hæc Synodus declarat post consecrationem panis & vini conversionem fieri totius substantiæ panis in substantiam corporis Christi, & totius substantiæ vini, in substantiam sanguinis, cujus conversio convenienter & propriè a sancta Catholica Ecclesia transubstantiatio est appellata,* Concil. Trid.

the

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the nature of a Sacrament.	niently and properly by the holy Catholike Church called Tranſubſtantiation.	Seſſ. 13. cap. 4. Tom. 9. p. 380. Col. 2.
The body of Chriſt is given, taken and eaten in the Supper onely after an heavenly and ſpirituall manner, and the meane whereby it is received and eaten in the Supper is Faith.	[c] The Bread and wine which are placed on the Altar after conſecration, are not onely a Sacrament of the body and blood of Chriſt, but the very body and blood of Chriſt indeed, which is ſenſually and indeed handled by the hands of the Prieſt, broken and chewed by the teeth of the faithfull, ſo in the recantation of *Berengarius* made to Pope *Nicolas*, and ſealed with a ſolemne Oath.	[c] *Panem & vinum (quæ in Altari ponuntur) poſt conſecrationem, non ſolum Sacramentum, ſed etiam verum corpus & ſanguinem Chriſti eſſe, & ſenſualiter, non ſolum Sacramento, ſed in veritate manibus Sacerdotum tractari & frangi & fidelium dentibus atteri, jurans per ſanctum & homouſion Trinitatem & per hæc ſacra ſancta Dei Evangelia.* Concil. Ro. Sub. Nicol. Pap. 2. Tom. 7. Concil. par. 1. p. 274. Col. 2.
The Sacrament of the Lords Supper was not by Chriſts ordinance reſerved.	[d] That the holy Euchariſt be carried to the ſick, and to that purpoſe, diligently to be reſerved in the Church is joined with great equity and reaſon, and therfore the holy Synod ordaines that this healthfull and neceſſary manner is to be obſerved.	[d] *Deferri ipſam Sacram Euchariſtiam ad infirmos, & in hunc uſum diligenter in Eccleſia conſervari, cum ſumma equitate et ratione conjunctum eſt — quare ſancta hæc Synodus retinendum omnino ſalutarem hunc morem ſtatuit.* Concil. Trid. Seſ. 13. cap. 8. Tom. 9. pag. 381. Col. 1.

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[c] Not carried about.

[c] The holy Synod declareth, that it is a pious and religious manner, taken up in the Church, that every yeer on a ſet day, the high and venerable Sacrament, with ſingular reverence bee carried about the ſtreets and high-waies in ſolemne Proceſſion.

[c] *Declarat præterea ſancta Synodus piè & religioſè, admodum in Dei Eccleſiam inductum fuiſſe morem, & ſingulis annis peculiari quodam, & feſto die præcelſum hoc & venerabile Sacramentum ſingulari veneratione & ſolemnitate celebreretur, atq; in Proceſſionibus reverenter & honorificè per vias & loca publica circumferretur.* Concil. Trid. Seſſ. 13. cap. 5. Tom. 9. pag. 381. Col. 1.

[f] Not worſhipped.

[f] There is no doubt to be made, but that all the faithfull (after the accuſtomed manner in the Catholik Church) muſt give to this moſt holy Sacrament the higheſt worſhip (called *Latria*) due unto God.

[f] *Nullus dubitandi locus relinquitur quin omnes Chriſti fideles pro more in Catholica Eccleſia ſemper recepta latriæ cultum (qui vero Deo debetur) huic ſanctiſſimo Sacramento cum veneratione exhibeant,* Ibid. c. 5. p. 380. Col. 2. fine.

Art. 29.

The wicked and ſuch as be void of faith, although they do carnally and viſibly preſſe with their

[g] Firſt, hereupon marke well, that all men receive the body and blood of Chriſt, be they Infidels or evill livers, which invin-

[g] *So the Rhemiſts in* 1. Cor. c. 11. ver. 27. Sect. 10. pag. 526.

teeth

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teeth (as S. Aug. ſaith) the Sacrament of the body and blood of Chriſt, yet in no wiſe are they partakers of Chriſt, but rather to their condemnation, doe eate, and drinke the ſigne or Sacrament of ſo great a thing.

cibly proveth againſt the Heretickes, that Chriſt is really preſent.

Art. 30.

The cup of the Lord is not to be denied to the Lay people for both parts of the Lords Sacrament by Chriſts ordinance and commandement ought to be miniſtred to all Chriſtian men alike.

[h] Since in many parts of the world, there are divers who preſume raſhly to affirm, that Chriſtian people ought to receive the Sacrament of the Euchariſt under both kinds (*ſcil.*) of bread and wine (*therefore it is decreed*) that no Presbyter under paine of Excommunication doe adminiſter to the people the Communion under both kindes of bread and wine.

[h] *Cum in nonnullis mundi partibus quidam temerariè aſſerere præſumant populum Chriſtianum debere ſacrum Euchariſtiæ Sacramentum ſub utraq; panis & vini ſpecie ſuſcipere, et non ſolum ſub ſpecie panis, ſed etiam ſub ſpecie vini populum laicum paſſim communicent* (tum ſequitur decretum Concilij hiſce verbis ſequentibus) *Quod nullus Presbyter ſub pœna excommunicationis communicet populum ſub utraq; ſpecie panis & vini.* Conc. Conſtant. Seſſ. 13. Tom. 7. Concil. p. 1042. Col. 1. & Col. 2.

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i The laudable cuſtom of miniſtring the Communion to the lay-People, in one kinde only, reaſonably introduced by the Church and the holy Fathers, is to be held for a law: nor is it lawfull for any one to reject it or without the authority of the Church to change it.

i *Laudabilis quoq; conſuetudo communicandi Laicum populum ſub una ſpecie, ab Eccleſia & ſanctis patribus rationabiliter introducta--pro lege habenda eſt, nec alicui licitum eſt eam reprobare aut ſine authoritate Eccleſiæ ipſam immutare.* Concil. Baſil. Oecum. Seſſ. 30. Tom. 8. p. 85. col. 2. *et* p. 86. col. 1

k If any one affirme that by the commandment of God, or of neceſſity to ſalvation all the faithfull ought to receive the Sacrament in both kinds, let him be accurſed.

k *Si quis dixerit ex præcepto Dei vel neceſſitate ſalutis, omnes & ſingulos Chriſti fideles utramque ſpeciem ſanctiſſimæ Euchariſtiæ Sacramenti ſumere debere, anathema ſit.* Concil. Trid. Seſſ. 21. Can. 1. Tom. 9. p. 399.

l If any ſay that the holy Catholik Church (i.e. *in their Dialect the Romane Church*) was not induced by juſt & reaſonable cauſes, that the Laity and Clergy, which do not conſecrate, ſhould communicate but in one kind, or therin to have erred, let him be accurſed.

l *Si quis dixerit ſanctam Eccleſiam Catholicam non juſtis cauſis & rationalibus adductam fuiſſe, ut Laicos atq; Clericos non conficientes, ſub panis tantummodo ſpecie communicaret, aut in eo erraſſe, anathema ſit.* Ibid. Can. 2. p. 399.

An

An Advertiſement touching the Wine which in ſome places is allowed to the Laity after the taking of the bread.

SOme (to excuſe the ſacriledge of the *Romaniſts*) have ſaid, the people are not deprived of the Communion Cup, as we pretend, for that they have a little wine allowed them after the receit of the wafer.

The truth is, ſome times, and in ſome places, the people have ſo, to [a] waſh the wafer down their throats, which otherwiſe might be like to ſtick in their mouths; yet it muſt not be conſecrated wine, leaſt it ſhould be received as the other part of the Sacrament: and where Claret wine is more deare (as in *Spain*) they give the people water inſtead of wine: To that purpoſe, the *French-Prieſts* were (as [b] *Chamier* noteth) more baſhfull, then to be ſo baſe, where that kinde of wine (which would come neareſt the complection of Tranſubſtantiation, if it were true) is more cheape then in other places. But both the *French* and the *Spaniſh* (what difference ſo ever is betwixt their Nations or Churches) agree in the violation of the Lords ordinance, and an injurious detention of the peoples allowance, ſince the *French-Wine*, is not more Sacramentall then the *Spaniſh-water*, though that ſeem more hereticall, as carrying an appearance of the Doctrine and practiſe of the [c] *Aquarij*, who held it not unlawfull to adminiſter the Sacrament in meere water, and ſo forbore the uſe of wine, though as *Cyprian* giveth the reaſon, their practiſe did partake of policy, as well as of hereſie, for they did it leſt the ſmell of wine ſhould bewray them to their enemies, to be Chriſtian Communicants.

[a] *In quibuſdam locis perrigunt vinum non conſecratum; ſolet apud Gallos fieri, & ex eo prejudicio credebam ego quidem apud omnes, nunc primùm audivi, apud quoſdam & aliunde didici, in Hiſpania aquam dari, ſed cur non apud omnes? nam foliola illa farinacia non ſunt facilius deglubenda alibi, quam apud nos* Cham. *de* Euchar. l. 9. c. 6. Tom. 4. *de* Sacr. p. 496.

[b] *Itaq; noſtrates Sacerdotes pudor aliquis tenuit, apudquos vilius eſt vinum.* Chamier. *de* Euchariſt. l. 9. c. 6. Tom. 4. *de* Sacr. p. 496. *Col.* 2.

[c] Aquarij *loco vini aquâ uſi ſunt, ne odore vini Chriſtianitatis judicio proderentur.* Cyprian. Ep. 63. ad Cæcilium. *Vide et* Baron. Annal. ad an. 257. num. 9, 10, 11.

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Art. 31.

The Offering of Christ once made is that perfect Redemption, propitiation and satisfaction for all the sinnes of the whole world, both original and actuall, and there is none other satisfaction for sin, but that alone; wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quicke and the dead, to have remission of paine and guilt, were blasphemous fables and dangerous deceits.

[m] In the divine Sacrifice which is made in the Masse, Christ is contained, and is unbloodily offered up in Sacrifice, who on the Altar of the Crosse offered himselfe up a bloody Sacrifice--the fruit of which bloody offering by this unbloody is most plentifully received; wherfore it is offered, not onely for the sinnes, paines, satisfactions, and other necessities, of the living, but for the dead in Christ, who yet are not purged to the full.

[n] And they that deny this are accursed by the Councell of Trent.

[m] *In divino hoc Sacrificio quod in missa peragitur, idem ille Christus continetur & incruenti immolatur qui in ara crucis semel seipsum cruente obtulit---cujus oblationis (cruente inquam) fructus per hanc incruentam uberrimè percipiuntur, quare non solum pro fidelium vivorum peccatis, pœnis, satisfactionibus & aliis necessitatibus, sed & pro defunctis in Christo, nondum ad plenum purgatis, vitè, juxta Apostolorum traditionem offertur.* Concil. Trid. Sess. 22. c. 3. Tom. 9. p. 402. Col. 1.

[n] *Qui dixerit missæ Sacrificium soli prodesse sumenti, neq; pro vivis & defunctis pro peccatis, pœnis satisfactionibus atque necessitatibus offerri debere, anathema sit.* Ib. Can. 3. p. 403. Col. 1.

Art. 32

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Art. 32.

Biſheps, Prieſts and Deacons are not commanded by Gods Law, either to vow the eſtate of ſingle life, or to abſtain from marriage; therefore it is lawfull alſo for them, as for all other Chriſtian men, to marry at their owne diſcretion, as they ſhall judge the ſame to ſerve better to godlineſſe.

• If any one ſay that Clerks that are in holy orders (or Regulars that have taken the profeſſion of chaſtity upon them) may contract matrimony, and that ſuch a contract by them made is valid and of force, notwithſtanding the Law of the Church, or the vow of ſingle life, let him be accurſed.

• *Si quis dixerit Clericos in ſacris ordinibus conſtitutos (vel regulares caſtitatem ſolemniter profeſſos) poſſe matrimonium contrahere, contractumq; valid um eſſe, non obſtante lege Eccleſiaſtica vel voto anathema ſit.* Concil. Trid. Seſſ. 24. Can. 9. Tom. 9. Concil. p. 411. Col. 1. *fine.* See alſo *Bel. de Cleric. l.* 1. *c.* 18. *p.* 112. Col. 2.

Art. 37.

The Biſhop of Rome hath no juriſdiction in this Realme of England.

p King *John* was condemned by a ſentence in the Court of Rome, to be depoſed from all title to this Realme.

p *Papa gravi marore de conſilio Cardinalium, Epiſcoporum & aliorum virorum prudentum ſententialiter definivit, ut Rex Anglorum* Johannes *a ſolio Regni deponeretur, & alius, Papa procurante, ſuccederet qui dignior eſſet.* Math. Paris Hiſtor. major. in *Joh.* p. 310.

Pope

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q Pope *Innocent* the fourth tooke upon ſo much power in England as to call the king of England his Vaſſall or bond-man, and to ſay he could with a becke or a nod commit him to priſon and ſhamefully confound him.

r Pope *Pius* the fift declared Queen *Elizabeth* and all her adherents to be Hereticks, abſolved her Subjects from the Oath of Allegiance, and accurſed all that performed obedience unto her.

s The ſame power he takes upon him in many other Kingdomes, but his hatred to England, which he takes for an hereticall and Apoſtaticall Kingdom above others, gives juſt cauſe of ſpeciall caution (for the Church and State of England) againſt his uſurpation.

q *Nonne Rex Anglorum noſter eſt Vaſſalus, & ut plus dicam mancipium? poſſumus eum nuto noſtro incarcerare & ignominia mancipare.* lb. in Hen. 3. pag. 1160.

r S.N.D. Pij *Papæ 5. ſententia declaratoria contra* Eliz. (*pretenſam Angliæ Reginam*) *qua declaratur abſoluti omnes ſubditi à iuramento fidelitatis, & quocunq; alio debito, & deinceps obedientes anathemate illaqueantur.* Bull. Pij 5. San. de Schiſ. Angl. pag. 182.

s *Non regnum hoc Angliæ ſolum ſed & reliqua omnia quæ per Europam ſunt regna (nec vel unum excipio) omnia inquam ſunt pontificis; conſtat hoc ex Regiſtro* Greg. 7. apud Steuchum 2. lib. *contra Vallam pro donatione* Conſtantini. *Regnum* Arragoniæ, Sardiniæ, Hiſpaniæ, Hungariæ, Danorum, Ruſſiæ, Portugaliæ, Boemiæ, Sueciæ, Norvegiæ, Galliæ, Poloniæ. *Vide Tort. Torti, p.* 217, 218.

To

TO theſe particulars, I might adde other Proteſtant tenets of our Church, out of the Books of Homilies, wherin, though there be ſome things doubtfull, there are many very true and Orthodox Doctrines, very ſoundly ſtated and proved, and zealouſly preſſed againſt the Hereſies of Popery; and among theſe thirty-nine Articles there are ſome others oppoſite to Popery, which I have not mentioned, as the tenth of Freewill; and the thirteenth of workes done before Juſtification, becauſe the Antitheſis betwixt the Proteſtant and Popiſh Doctrine, by the ſubtile and ambiguous formes of expreſſion (on the Popiſh-ſide) is made more intricate and problematicall, then in the reſt, and in theſe we have *expreſt*, there are ſome other which are neceſſarily *implied* as by mutuall relation, defending or deſtroying one another. So it is betwixt [a] Purgatory and prayers for the dead; for if there be a Purgatory (as Papiſts affirme) prayers for the dead will be needfull, and profitable offices of the living on their behalfe: if no Purgatory (as our 22. Article orthodoxally determineth) prayers for the dead are frivolous, and fruitleſſe ſervices; for if there be only two places for receipt of ſoules after death, Heaven and Hell, to pray for thoſe in Heaven is needleſſe, for them in Hell bootleſſe: To them no good thing is wanting, for theſe no good thing will be obtained, not ſo much refreſhing, as a drop of water from the tip of the finger, *Luke* 16.24.

Theſe then may be ſufficient both to informe ſuch as make this Proteſtation, what Doctrine of our Church is oppoſite to Popery: and to aſſure thoſe that do propound it, of their minds to the Religion eſtabliſhed, who willingly preſent themſelves to promiſe, vow and proteſt, in the forme forementioned, for they that are Proteſtants and A-

[a] *Hæretici omnes tum recentiores, tum antiquiores, qui purgatorium negarunt, conſequenter etiam ſuffragia & indulgentias mortuis prodeſſe negaverunt.* Bellar. de Indulg. lib. 1. c. 14 Tom. 2 p. 456. col. 1. See alſo *Bell. de purg. l. 1 c. 15 Tom. 2. p. 1140. Suffragia Eccleſiæ defunctis prodeſſe.* Ibid. l. 2. de purg. c. 15. Tom. 2. p. 264. col. 2.

mentioned, for they that are Proteſtants and Antipapiſts in theſe points, will never ſide with the Popiſh-party, againſt the Religion eſtabliſhed, or the Parliament aſſembled.

Thus much of matter of Doctrine, mentioned both in the Oath of the ſixt Canon, and the late Proteſtation: Wherin though they materially agree, yet conſidering what hath beene ſaid by way of [b] doubt againſt the meaning of the Canon (which hath no place in this Proteſtation.) They that were affraid of the former (in this reſpect) have no cauſe to make ſcruple of the latter.

[b] In my booke againſt the Oath, Doubt. 2. pag. 16. and Doubt. 4. p. 32. and Doubt. 5. p. 37.

Of that wherin the Oath of the ſixt Canon and the Proteſtation do differ, in reſpect of the matter contained in either, which the other hath not.

THe moſt doubts for number, and the moſt perplexing for difficulty, for the Oath of the Canon, are in that part of it, which concerneth diſcipline and government, by *Arch-biſhops, Biſhops, Deans, Arch-deacons*, with that boundleſſe &c. beyond which we can find no ſhore, and wherin our line and plummet can reach no bottome, eſpecially if *rites and Ceremonies*, be reduced to diſcipline, as I have obſerved in my [a] firſt particular doubt of the Oath, from all this perplexity (wherwith the Canon entangleth a timerous conſcience) the Proteſtation giveth very good, and undoubted Security, expreſly declaring, that theſe words [*The true reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of England, againſt all Popery and Popiſh Innovations, within this Realme, contrary to the ſame Doctrine*] are not to be extru-

[a] My booke of Doubts and Hopes, p. 15, 16.

ded

ded to the maintaining of any forme of Worship, discipline or government, nor of any rites or Ceremonies of the said Church of England; wherin, as they do not require the ratification of any such particulars, so neither do they disavow them, but leave them (as controversed points) to such a decision as is due unto them.

This Declaration was not in that Protestation you sent unto me, if it had, it may be, you had not mooved the doubt (as you did) *Whether my doubts against the Oath, did not stand up, and invite to scruples against the presens* Protestation.

But though all this doubtfull matter be discarded from it (which was the most dangerous part of the charge of the Canon) yet there is other matter of much doubt and great moment within the Protestation, which the Canon contains not, *as the Power and Priviledges of* Parliaments, *the rites and liberties of Subiects*, which are points of too high a pitch for common capacities; and it may be difficult enough for the wiser sort, well, and truly to understand.

I will not (as I said before) take upon me to expound the meaning of these termes (for generall satisfaction, for so it belongeth to them that made the Text to make the Comment) the Authours are the best, and most Authenticke Interpreters of their owne words; who alone can make the one as generall as the other: but for the guiding of mine own conscience (touching the sence of these words) *I* have this to say.

First, for the Power and Priviledges of Parliaments [d] King *James* taught me to take them in a very large extent, where he repeated and approoved the Speech of that old wise man (as he cals him) the Treasurer *Burleigh*, who was wont to say,

[d] K. *James* in his Speech in Starr-chamber. 1616. Oper. p. 552.

he knew not what an Act of Parliament could not doe in England, doubtlesse it may doe any thing, but what is contrary to his Acts or Statutes, whose least word hath more right to rule in all Lands, then any Laws that are made by men, in any one Country or Kingdome whatsoever.

2. *For the Rights and liberties of Subjects*, I find no cause to doubt of them in *the generall*, since the word [*Lawfull*] is added unto them, and indeed (throughout the whole Protestation) here are such words of Caution and limitation, as may serve for prevention of all scruples, in this respect; for though the length of it be not fully twelve lines, there are thus many clauses to give it a relish of regular construction: [*as farre as lawfully I may*, lin.2. *lawfull rites*, lin.6. *lawfull pursuance, and as farre as lawfully I may*, lin.7. *by all good Wayes*, lin.8. *in all iust and honourable waies*, lin.10.] there are no such words of caution to the conscience in the Canonicall Oath.

There is one clause in it which seemeth to limit one part of it to the rule of right, for it requireth a ratification of the Governement by *Archbishops, Bishops, Deans, Arch-deacons*, &c. [*as of right it ought to stand*] which words are like a Picture in a furrowed Table, equivocally varying the aspect, according to the site or placing of him that looketh towards it.

These limitations are none such: but very plain, and they are so placed as to diffuse an influence of fidelity and Justice the Protestation throughout, and that may suffice for assent unto it in *generall* termes, and when any *particular* is singled out for approbation or pursuit, I doubt not but it will come forth so plainly declared, by the same authority that proposeth it, that we may both conceive it well, and conceive well of it, and so addresse

dresse our selves to conformity to it. Thus much for comparison of the Oath of the Canon and Protestation in respect of the matter of them both.

The difference in forme betwixt the Parliamentary Protestation and the Canonicall Oath may induce us to the one, and withhold us from the other.

IF we consider them in their forme, we shall finde that difference betwixt them, which may make us more willing to bee Protestants then Canonists: For the Protestation goeth no further then to vow, promise and protest, but the sixt Canon requireth a solemne Oath.

Now though a vow lawfully made, (and we may say the same of a Promise and Protestation) must be carefully kept, *Numb.* 30. 2. *Deut.* 23, 21. *Psalm.* 50. 14. *Ps.* 76. 11. *Esa.* 19. 21. *Eccles.* 5. 4 and though made unto men the performance of it (as of conscience to God) be a religious duty, and albeit a vow in some sort be referred to a promissary Oath, and sometimes be a part of divine worship as well as an Oath (in which respect the Papists are justly charged with Idolatry, for their vowes made unto Saints) and though as [f] *Bernard* saith, *he that breaketh a vow is perjured*, yet there is great difference betwixt a Promise, vow, Protestation, and an Oath; for an oath is more then a Promise (though promises only have served in former times for consent and ratification of [g] Canonicall Decrees) for that is but a simple expression of a purpose, for some

[e] *Votum quodammodo ad juramentum promissarium referri debet.* Rivet. in Dec. l. p 146. M *Whateley* his Prototypes, part 2 p. 11.

[f] *Vovens & non solvens quid nisi perjurat.* Bern. de præcept. & dispensat c. 20. col. 930.

[g] *Hæc itaq; legalia statuta vel decreta in nostro conventu Synodali edita cuncti tunc temporis optimatet se observaturos fideliter spondebant* Conc. Ænham. Can 7. Tom 1. Concil. Spelm. p. 527.

somewhat to come: A vow is that and somewhat more, *viz.* [b] a religious engagement of man with reference to God, and [i] with intention to binde the conscience to the thing vowed, but an Oath goeth beyond all this, and so it giveth vigour and obligation to a vow, whence it is [k] that the Jewes when they meant to give their vowes the strongest degree of Asseveration and assurance added an Oath unto them; and an Oath is more then a Protestation; for that (as *Alcear* defineth it) [l] is no more *but a declaration of the mind made for the acquiring or preserving of some Right, or for depulsion, or driving away of some damage.* And because it is made (many times) with vehemency and vigour of spirit, it is defined by some, *to be a loud,* [m] *or shouting testification, for Caution to him that makes it.*

But an Oath (as we see by that which but now I noted of the Jewes) engageth the conscience, more deeply then a single promise, vow, or protestation doth, and the breach of it bindeth over the forsworne man to the perill of a greater punishment: And of Oaths there be divers kinds in respect of the different Formalities and Ceremonies, wherwith they are taken.

Some Oathes are called verball, some corporall: [n] a corporall Oath is that which hath an outward gesture annexed to it, as the verball hath not: and

[b] *Votum est testificatio quædam promissionis spontaneæ, quæ Deo & de his quæ Dei sunt propriè fieri debet*, Lumbard. l. 4. dist. 38. a. fol. 413. pag. 1.

Votum est actus religiosus soli Deo debitus. Bell. de cultu Sanct. l. 1. c. 9. Tom. 2 p. 155.

Votum est alicujus faciendi vel non faciendi versus Deum deliberata & justa promissio. Andr. Alcear. de verbor. signif. Commentar. p. 474.

Votum est promissio & sponsio Deo facta. Azor. Instit. l. 11. c. 12 p. 754

Quod inter homines dicitur promissio id Dei respectu votum appellatur. Zanch. Tom. 7. p. 707. col. 2.

[i] *Perkins* vol. 2 pag. 111. col. 1.

[k] *Gravissimum vovendi genus Judæis fuit cum juramentum adhibebatur.* Mildon. in Matth. 5. v. 6. col. 315.

[l] *Protestatio est animi nostri declaratio juris acquirendi vel conservandi, vel damni depellendi causa facta.* Andr. Alcear. de verbor. signif. Comment. in Vlp. l. 6. leg. 40. pag. 89.

[m] *Protestationem quidam definiunt clamosam esse Testationem, quæ in obtestantis ipsius cautionem inventa sit.* Ibid. pag. 88.

[n] D. Cous. Apol. for Ecclesiasticall proceedings c. 3. p. 23.

of

of these gestures or Ceremonies there is much variety. The manner of old (even as old as to *Abrahams* time) was *by lifting up the hand*, Gen.14. 22. The like we read of the Angell, *who lifted up his hand to Heaven and swore by him who liveth for ever and ever*, Rev.10.5. upon which place * *Bezaes* note is, *That it was the gesture accustomed to accompany an Oath*; as at this day in † *France*, the Judges use to say to him that is to take an Oath (as in *England* is said by the Clerke of the Assize, to the Prisoner at the barre) *hold up thy hand*, but an Ecclesiasticall person is bidden, *to lay his hand on his breast*. In the * Palatinate *Paræus* observes the manner of taking of an Oath to be, *by lifting up three fingers*, with reference to the blessed Trinity attested in it.

There is a difference also in regard of the dignity of the person who is to sweare; so in the sixt Councell of *Millan*, a ¶ Bishop or a Prelate, was (for reverence of his place or dignity) to be put to no more (when he was to sweare) then *to lay his hand upon his breast*, wheras the Inferiour Clergy were to use another Ceremony (as I shall shew anon) Sometimes the ‖ Superiour, caused the Inferiour, *to put his hand under his thigh*, to whom he swore; so did *Abraham*, when he sent, and swore his servant to make choyce of a wife for his sonne, *Gen.24.2.* So also did *Jacob* sweare his sonne *Joseph* for his buriall out of Ægypt. In which Ceremony ‡ S^t. *Augustine* imagined a great mystery, *viz.* a *prophesie* of the promised Seed, to be derived from the loynes of *Abraham*, and so of *Isaack* his sonne, and of *Jacob* his Grand-childe, &c.

The most received Ceremony, (since the Gospel had the protection of Christian Princes) hath bin to lay the hand upon some part of Holy-Writ: This

* *Hic erat gestus juramentum ut plurimum comitantis.* Beza Annot. in Rev 10.5.

† Rivet. exercit. 81. in Gen. p. 390.

* Paræus Gen. 24.c.2.

¶ *Quid ab Episcopis Prelatisve ob dignitatem quæ præcellunt ex instituto fieri decet, ut manu ad pectus admota, si quando oportet jusjurandum præstent.* Concil. Mediol. Tom. 9. pag. 676. col.2.

‖ *Inferiores sub superiorum femore manum ponebant.* Gen. 24.2. & 24 7. & 47.29. *Pud. Feuerii Theol.* l 5.c.3.fol. 53. p2.2.

‡ Aug.de C. D. l.16.c. 33. pag. 608.

this was required of *subdiacons, Deacons and Presbyters* by the *Councell of Millain*, when *Bishops* were onely to lay their hands upon their breast; but with this difference, that in [u] lesser matters it would suffice inferiour Clerks (unlesse a *Prelate* were present) to use the same Ceremony, but in greater matters they were to take their Oath with touching of the Bible.

Of this formality the first instance I meet withall, is the [x] imperfect worke (which goeth in *Chrysostomes* name) upon S. *Matthew*: But I find not the expresse manner of it untill the sixt Councell of *Constantinople*, where [y] Georgius Chartaphylax *a Deacon, give testimony to two parchment bookes, touching the holy Oracles of God, saying, by these holy vertues, and by him who hath spoken by them in truth and verity, these are the two bookes which contain the acts of the fift generall Synod*: which the [z] *Magdeburgenses* note upon the seventh *Century*, and about the ninth [a] *Century* I finde first mention of *kissing of the Booke*. Afterwards (about the eleventh *Century*) the forme of an Oath was varied thus: (as may be seene in an example of *Anselmus* giving an Oath to a Bishop in this manner) *He gave him one hand, and laying the other hand upon the Gospell, averred the truth of his Words, with this conclusive clause, so help me God, and these holy Gospels.*

The manner of an Oath among us is commonly knowne to be this: he that sweareth layeth his hand upon the Bible, or some part of it (especially the Gospell) and having delivered the matter to be affired by swearing, concludeth it with

[u] *Reliqui Ecclesiastici homines subdiaconi, Diaconi, Presbyteri, si jurare necesse habent, id tactis scripturis agant.* Concil. medio Ian. 6. Tom. 9. pag. 676 col 2.

[x] *In causis vero levibus, abbo us est, jurent manu pectori admotâ, si modo superior presens non adsit, qui præsente contactis Scripturis jusjurandum prestent.* Ibid pag. 676. col. 2. 677. col. 1.

[x] Homil. 44. oper Imperf. in Matth.

[y] Georgius Diaconus habitis, & Chartophylax dixit hi sunt duo Codices qui continent Acta Sanctæ Synodi ---tangent itaque proposita sacra sancta Dei eloquia, dixit per istas sanctas virtutes Sext. Synod. Constantinop. Act. 14. Tom 5. pag. 231. 232. col. 227. 20. sancta Evangelia. Centur. 11. col. 131. 20.

& Deum qui locutus est per eas, cum veritate hi duo libri, &c. [z] Centur. 7. [a] Centur. 9. col 287. 40. [b] *Sic me Deus adjuvet & istæ*

these

theſe words, *ſo helpe me God in Jeſus Chriſt*, ſealing up all with kiſſing the Book.

In the forme of the Oath required by the ſixt Canon, are all the ingredients, which (with ſo much doubtfull matter) may make it formidable to a ſcrupulous and timerous conſcience, for it is concluded thus: *This I do heartily, willingly and truly, upon the Faith of a Chriſtian, ſo helpe me God in Jeſus Chriſt*, wherto the finall [c] kiſſe muſt be added, though it be not mentioned, which, taking it according to the expoſition of Doctor *Couſins* a late famous Civilian, maketh it, is as full of danger, as of doubting; [d] *We renounce*, ſaith he, in taking a Corporall oath, *all the Promiſes of the Bible, and call upon us all the curſes therin contained, if we ſweare not truly.*

A man may be willing to promiſe, vow and proteſt, and he is bound in conſcience to make good his word, whether it be promiſe, vow or proteſtation, if it be of a matter lawfull, and within his power to performe: For inſtance, a god-father promiſing and vowing for a childe at Baptiſme, but he would be loath to be engaged to performance of what he ſo ſaith, with a pawn or forfeiture of goods and lands, of wife, and children, and friends, and whatever elſe (wherin he taketh comfort) and to be whipt, or hang'd, or burnt, or torne in peeces, if he keep not touch for what he undertaketh: and yet all this is nothing, to laying Jeſus Chriſt and his merits to pawne, renouncing all right and intereſt to him and them: and imprecating all the curſes and comminations in the word of God againſt himſelfe, as in this Oath he doth who taketh it, if his ſincerity and conſtancy bee not anſwerable to what hee profeſſeth.

There is no ſuch danger in making the Proteſtation

[c] Why do they not as well challenge us that wee give the booke to touch and kiſſe in taking an oath. The defence of the Humble Remonſtrance, §. 11. p 81.

[d] D. R. *Couſins* Apology for proceeding in Eccleſiaſticall Courts, part. 3. c 4.

ſtation fore-mentioned: Nay, no danger at all, unleſſe a man take no heed how he takes it, or make no conſcience how he keeps it.

Perſonall conſiderations, Which may induce to the making of the Proteſtation, and diſcouragement from taking of the Oath.

AND yet (beſides this reall difference) we are in the next place to note, that which is perſonall; and therein to obſerve the different condition betwixt thoſe that propoſed the Proteſtation, and the compoſers of the Canon, and that is obſervable in foure particulars.

1. In their *Authority*. 2. In their *Liberty*. 3. In their *Integrity*. 4. In their *Benignity*. For the firſt.

1. Authority. They who ſent forth the Proteſtation were undoubtedly endowed with ſufficient *Authority*, for what they did: we cannot ſay ſo of the Eccleſiaſticks of that Synod, wherin the late Canons were decreed ſince their Aſſembly, and Acts done in it have beene queſtioned, and diſallowed by the Parliament.

2. Liberty. 2. For *Liberty*, they who compoſed the Proteſtation, and commended it with generall publication and propoſall to all throughout the Land were free and independent, none ſubordinate to another (howſoever diverſified by the titles of *Lords*, *Knights*, *Citizens* and *Burgeſſes*) and ſo their conſent therin being unanimous is (in congruity of reaſon) to be taken for a dictate of free Judgement, and good conſci-

good conſcience: It was not ſo with thoſe that decreed the Oath of the ſixt Canon, as elswhere hath bin obſerved. See the Preface prefixed before the doubts of the Oath. fol. 2. p 2.

3. For *Integrity*, the Proteſtation came from thoſe, who give undoubted evidence of their diſlike of all, both black and blanched Popery, oppoſing, not only the *groſſer Tenets* and ſuperſtitions of the *Romiſh-Religion*, but the *Arminian-fallacies* which are deviſed to enſnare the ſubtler, as the other to deceive the ſimpler ſort, and they ſhew therin a ſincere and uniforme affection and fore-caſt to the welfare of the King and his Subjects of all ſorts, and to the eſtabliſhment of Religion, Juſtice and Peace, throughout all the Kingdomes of his Majeſties Dominions. I am ſorry we cannot ſay nor thinke ſo of ſome, who had too great a ſway in compoſing of the Canons; and who are probably ſuſpected of a partiall intent to maintain their own intereſts, and to ſupport their Eccleſiaſticall Prelation, with little regard of the good of the inferiour Clergy, how good ſoever, or of the Churches committed to their particular charges. 3. Integrity.

4. For *Benignity*; out Proteſtant leaders of the Commons-Houſe, give leave to private perſons out of their Houſe, to make doubts concerning the meaning of ſome words, contained in their Proteſtation. 4. Benignity.

But ſome of our Canonicall Lords (who would have us rather their ſworne-men, then the Churches free Miniſters; and would have us give our aſſent to their dictates, with an implicite faith) much diſliked our doubting of their new deviſed Oath, notwithſtanding it be of much more perillous importance to us, then this Proteſtation can be to any; and therfore ſome have bin called in queſtion, and ſtrictly examined (as if they had been ſuſpected of ſome haynous crime) concerning the ſhewing or

communicating of the London Miniſters Quæries of the Oath to the reading of others.

2. The Compoſers of this Proteſtation were ſo facile and favourable to thoſe that doubted of it, that what did ſcruple them, they expreſly diſcharged and excluded out of the compaſſe of their Proteſtation, and that with ſuch readineſſe and expedition, that to many, if not to moſt, the doubt was rather prevented then removed, the Proteſtation and explanation comming both at once unto their hands.

But the doubts of the Oath were not ſo tenderly taken to heart by ſome of our Eccleſiaſticall Governours, though their title Fathers obliged them to more mildeneſſe and pitty to their perplexed ſonnes: for ſome were ſo farre from a compaſſionate complying with us, by with-drawment of that which was ſo full of ambiguity and danger in our apprehenſion, that for moving doubts unto them (though with as much meekneſſe and moderation of ſpirit as the cauſe would well beare) ſome of us were noted as adverſaries to them, and ſo accompted not onely uncapable of their fatherly indulgence, but unworthy the good will and acceptation of our Bretheren: And if they had ſtill been as predominant as of late they were, wee might have expected rather puniſhment, [b] as for ſome high preſumption againſt our Superiours, then any ſatisfaction of our ſcruples, or removall of the ſcandals that did offend us.

[b] See the Defence of the Humble Remonſtrance, p. 162.

This may ſuffice to manifeſt ſuch diſparity betwixt the Oath and Proteſtation, that he that is afraid to take the one, may have a good heart to take the other. By that which hath bin ſaid you will well perceive that the doubts in my booke are blocks lying at the doore of the Convocation houſe (where the Oath was framed) none of them will be found in the way of the Houſe of Parliament.

ment, from whence this premiſe, vow and proteſta-
on proceeded.

An Anſwer to your doubt of the eaſe of Conſcience, Wherin the oppoſition betwixt your Seminary and me is clearly demonſtrated.

NOw for your ſcruple, at ſome part of my reſolution of the Caſe of Conſcience, (I preſume you will not blame mine anſwer to it in this place, as an *hyſteron proteron*, if you forget not my reaſons before delivered, for departing from the order of your propoſals) having promiſed your firſt motive of writing unto me, you begin your matter of exception againſt me, with that which I cannot but receive with much acceptation: viz. [a] *Your zealous endeavour to reduce one of neare relation to you from the Romiſh Religion*: And I doe as much approve of your prudence in making choice of the grand Sacriledge of the *Papiſts* (in withholding the Communion Cup from the Laity) as a ground of perſwaſion to returne to that Church where the Laity receive their full right in both kinds, as well as the Clergy.

But then you tell me that having thereupon received an eſcript from a Romiſh Prieſt, (about Chriſtmas, 1639.) *Who*, as you ſay, *ſtated the point to the ſame effect as I have done, Whereto you returned an anſwer, Which he tooke with him to Rome, Where he hath, as it ſeemes, ever ſince beene reſident, your indeavour will proove fruitleſſe, if the truth be as I have condeſcended unto.* Afterwards you [b] twice joyne me and the Seminary together, as if we two were

[a] I have heretofore endeavoured to withdraw one (who had neere relation to mee) from the Romiſh Religion, attempting to work it, upon the great wrõg the Laity did ſuffer in that Religion for want of the Communion Cup M. *Harlow* p. 1.

[b] Becauſe neither you nor the Seminary have declared what kinde of prelence, &c. p. 6.
If you and the Seminary doe meane, &c. Ibid.

were at better accord about their fraudulent detention of half the Sacrament, then you and I.

Truly, Sir, I am so farre from all guilt of that Sacrilegious guile of the Romish Church, that I conceive if any had suspected me for it heretofore, my booke which you have read, might have served for a compleat Apology and purgation from it; but I see, by your conceipt, the saying of *Cicero* verified betwixt you and me; [c] *It is not of so much moment, With what minde one writeth, as with what mind another readeth.*

I suppose you set your selfe so affectionately against the Seminaries sacrilegious tenet, that the heat of your zeale warped your misconceipt to a degree of excesse; which hath bin an occasion of errour to [d] some of the greatest Clerkes, as King *James* hath observed of S^t. *Augustine* in particular, giving some rules for reading of the Fathers, he adviseth to distinguish [e] *their positive Doctrine from that which they write in heat of opposition, wherin,* saith he, *sometimes (through too much vehemency) they over-straine in their Polemicke Tractates against Hereticks*; for instance, S. *Augustine in his worthy Treatises extant in the seaventh Tome of his workes, in vehemently oppugning those Hereticks that agree with our Arminians, to wit, the* Pelagians, *who denied Originall sin in Infants, and consequently held Baptisme needlesse, was so farre transported to urge the necessity therof, that he excludeth all Infants (dying unbaptized) from all hope of Salvation.*

In application of this to your Case, you may see my disposition to returne you better coyne, then I received from you; for you joyne me with a Romish Seminary, in society of Sacriledge: I joyne you with a most renowned Doctour of the Church, in an exuberancy of zeale, easily capable of pardon, and not altogether uncapable of some commendation:

[a] *Non tam interest quo animo scribatur, quam quo accipiatur,* Cic. Ep. fam. l. 6. p. 65. nu 25.

[d] *Ardebant veteres tanto syncerae pietatis ardore, ut dum unum errorem omni virium conatu destruere annituntur, saepe in alterum oppositum errorem, vel decidérint, vel quodammodo declinasse videantur,* Sixt. Senens. Prefat. in lib. 7. Biblioth. Sanct. p. 1. & 2.

[c] D. *Featley* Cygnea cantio, p. 311.

tion: and if either you or any one els had convinced me of any errour, whether of this or any other kinde, I would learne of him a better lesson then this example sheweth, which is [f] *for want of wisedome before hand to make amends by modest confession of a fault afterwards.* But (as yet I conceive my cause) I must stand upon my just defence against a three-fold charge in your Letter.

[f] *Secundas habeat modestiæ, qui primas non potuit habere sapientiæ.* Aug. Ep 7 Marcellino. Tom. 2. p. 32.

1. Of Popish conformity with the Seminarie Priest.

2. Of ambiguity in mine own Tenet, without reference to him.

3. Of scandall and offence, which you conceive some may take (as your selfe have done) at that passage, wherat, you say, you have taken a stumble.

For the first, you first set downe my words, then the Seminaries; my words (as you rightly set them downe, though you take them in a wrong sence) are these; [g] *Though there be most dispute betwixt us and the Papists, upon the with-holding of the Cup of the holy Communion, in the thing it selfe, there is no more necessity held (by either side) of the use of the one Element then of the other, nor is Christ lesse present to the faithfull in the one then in the other.*

[g] M. Ley his Case of Conscience, p. 17.

The Seminaries Tenet you deliver more largely, but I will note onely so much of it, as is most pertinent to cleare the point of consent or difference betwixt us; and this it is: *I affirme*, saith the Seminary, *that by one of the Elements alone, the whole thing is both signified, and the efficacy produced, for by the one we receive whole Christ, who is as really present by receiving one, as by both.* Hereupon you addresse this demand unto me. *Now Sir, if it be true, as to the thing it selfe, that there is no other necessity of the use of one Element then of the other; or that*

that the whole benefit may be received by one; and that Christ is no lesse present to the faithfull in the one element then in the other, or in both together; then me thinks it is not well done by any of our side, to foment or cherish so great a controversie, as is maintained betwixt us Protestants and the Papists, concerning the abolition of the Communion Cup.

Answ. If your Seminary had seen this part of your Letter he would perhaps have taxed you for slandering his Church; since though the Communion Cup be with-held from the Laity, it is not *abolished*: for you know (and you shew it afterwards out of Popish Authours) that they consecrate the Sacrament, and the consecrating Priests and Princes receive it, in both kinds: but (though I would be so just, as to give the Divell his due, and therfore would not make any point of Popery (which is bad enough) worse then it is) I answer for my selfe touching your conceipt of my conformity with the Seminary Priest, that we differ in two main Points (which are noted by your self) besides divers others.

First, that the Seminary equals one Element with both, I compare the one with the other, the Cup with the bread, and say there is no more necessity of the one then of the other: neither *necessitate medij* (for the one is not either more or lesse needfull to a Christian then the other) nor *necessitate precepti* (for both were alike, and together prescribed by the same precept) if you hold otherwise, you must shew that the bread is more necessary then the Cup, or the Cup more necessary then the bread; and that the one was prescribed, the other but permitted, or wholly omitted in Christs institution.

2. The Seminary holds one as sufficient as both, both for efficacy, and for signification. I compare the one with the other, but for efficacy (as your self confesse)

feſſe) and if you hold that the faithfull receiving of the one is not as effectuall as the faithfull receiving of the other, ſhew which of the two hath the preheminence of efficacy, and your reaſon why.

3. Your Seminary Prieſt (eſpecially if commorant at Rome (as you note he was, and it may be yet is) holds himſelfe bound to beliefe and practiſe of the decrees of the Councels of *Conſtance*, *Baſil* and *Trent* (as I have ſet them down in the Popiſh contradiction to our 30. Article) which not onely forbid the uſe of the Communion Cup to the Laity in common, but excommunicateth and anathematizeth thoſe that contradict their decree: I hold it is moſt ſoundly determined (in our thirtieth) *That the Cup of the Lord is not to be denied to the Lay-people, for both parts of the Lords Sacrament (by Chriſts ordinance and commandement) ought to be adminiſtred to all Chriſtian men alike*; and I take it for no leſſe then [h] Hereſie and a moſt impious preſumption, and damnable Sacriledge of the Popiſh Prelates, ſo to croſſe our Saviours expreſſe preſcription and practice, and to defraud ſo many thouſands, of halfe that holy portion of the Sacrament which his beneficence bequeathed to them when he left this world.

[h] I ranke the Papiſts with groſſe Heretiks for taking the Communion Cup from the Laity. In my caſe of conſcience, p. 15, 16.

Therefore (Sir) there is certainly very good cauſe (though you ſeeme to doubt of it) why you and I ſhould conteſt in this controverſie againſt the Seminaries Tenet; Yea why the Proteſtant Church ſhould be for ever at unreconcilable odds and oppoſition with the Church of Rome.

I ſhall not need much to inſiſt on that you ſay (by way of [i] compariſon) betwixt the Seminary and me, touching the manner of the preſence of Chriſt in the Sacrament: ſince,

[i] Becauſe neither you nor the Seminary have declared what kinde of preſence you intend, &c. p. 6. And again if you and the Seminary doe meane, &c. b. As before is noted.

First, my words gave you no cauſe to ſuſpect

me, as either unſound or ambiguous in that point: For they are theſe [*nor is Chriſt leſſe preſent to the faithfull in the one then in the other*] whereby you may well enough perceive, I meane (as a true Proteſtant ſhould doe) ſuch a preſence as is determined in the 15. Article of our Religion, *viz. the body of Chriſt* (and the ſame muſt neceſſarily bee conceived of his blood) *is given, taken and eaten in the Supper onely after an heavenly and ſpirituall manner, and the meanes whereby it is received and eaten in the Supper is faith.*

And ſuppoſing your Seminary Prieſt (as in congruity of reaſon you muſt) to be a Papiſt, you need not doubt but he holds ſuch a preſence as you ſet downe, for the [k] ſecond member of your four-fold diſtinction of preſence, a corporeall preſence by tranſubſtantiation, which (according to the 38. Article of our Church) I condemne, as repugnant to the plaine words of Scripture, and deſtructive of the nature of a Sacrament.

[k] Ibid.

This is enough to make me an Hereticke to Papiſts, and that Papiſts for their Sacramentall Sacriledge are Hereticks to me, you might have obſerved in the next leafe of my Caſe of Conſcience [l] before the words, wheron you ground your compariſon betwixt the Seminary and me; ſo that your joyning of him and me together (in this ſacrilegious *Synecdoche*, of a part for the whole) whom Religion hath put a ſunder at further diſtance then Rome (where the Seminary reſided, and London where my Booke was printed) is a match as unmeet as their divorce is unjuſt and unlawfull, who ſever the Sacramentall Elements (with a Canonicall curſe) which our Saviour joyned together with a bleſſing in the firſt Inſtitution.

[l] Pag. 15, 16.

My

My words which you take for the ground of your doubt cleared of ambiguity, and the truth declared, how Christ may be said to be received with one kind, how with both.

HAving purged my selfe, I hope, from all appearance of participation with your Romish Seminary, I shall now cleare my words from your three demands which you raise upon them; and shall further declare, how Christ may be said to bee received with one, how with both the parts of the Sacrament. Your first demand is what I mean by these words [*There is no more necessity of the use of the one Element then of the other*] whereupon your words are, *I cannot tell certainly what to understand, whether you meane comparatively for dimension or number.* 1. *Demand.* m Pag. 1.

If I have pusled you in that I have said, you have cryed quittance with me in your distinction of [*comparatively for dimension or number*] for I cannot understand with any congruity to the point in hand, what you meane by the difference betwixt *dimension* and *number*, if you had said [for *degree* or *number*] the termes of your distinction (being lodged in divers predicaments) might have been more easily conceived, and then I should have taken your doubt to be, *whether the necessity be as binding for the one as for the other, and no more binding for both, but that one alone might serve for both kindes?*

If you enquire of the comparison of one single Element with the other, I have answered you to that already: if of one with both, my words

give you none occaſion of ſuch a doubt: for I compare but one with one, not one with both, yet the Caſe of Conſcience, being mooved upon the inability of one to receive the bread of the Communion, I conceived it moſt probable, that in ſuch a caſe it is better to receive the Sacrament in [n] Wine onely, as for them that have an [o] Antipathy to Wine to receive it in Bread onely, then either to forbeare both, or to make uſe of ſome other thing inſtead of that which they cannot have, or cannot take, which I propound (as in a probleme) but by way of probability, not meaning to binde any one to this reſolution, nor to contend with any for it, who is otherwiſe minded, which you may perceive by that [p] I ſay of ſubſtituting ſome other matter analogicall to bread or wine in ſome caſes of extreame and extraordinary neceſſity. And for mine opinion in that point conformable to the judgement and practiſe of the [q] reformed Churches in France, confirmed in twenty ſeverall Synods, I [r] rendred two reaſons, which have had the approbation of as learned and judicious Divines as any I know. The one is that *by receiving the one kinde* [re] *the other* [toto] *the one Element in deed, the other in deſire (when it cannot really be had, or not ſo received) the party receiveth Chriſt, and with Chriſt both his body and blood.* The other is, *that it ſeemes hard meaſure to debarre any from both parts of the Sacrament, becauſe God hath enabled them to partake but of one, eſpecially if they much deſire it, and be enclined to ſcruples and diſcomforts if they ſhould want it.*

The latter Reaſon is obvious to a meane underſtanding.

Of the former an intelligent Citizen (accuſtomed both to reading and reaſoning more then ordinary Tradeſmen) made ſome queſtion, but he

[n] See the caſe of conſcience, p. 13, 14, 18, 19

[o] *Suat qui ſine animi deliquio vinum horum ſerve non poſſunt.* Calv. Ep *inter* Ep. Bez. Ep. 25. p. 167.

[p] Caſe of conſcience, pa. 8.

[q] Ibid. p. 10.

[r] Ibid. p. 13, 14.

was

was not more ſcrupulous in his doubt, then ingenuous in receiving ſatisfaction by mine anſwer unto it.

And becauſe others may haply be ſcrupled (as well as either you or he (though I be not made acquainted with it, as I am with your doubts) I will briefly deliver how I conceive Chriſt may be ſaid to be received with one kinde, how with both.

It is the conſtant and [f] common Doctrine of the Papiſts, *that Whole and entire Chriſt is wholy and entirely under each kind, and that as whole Chriſt, and a true Sacrament is received in one kinde, ſo as touching the fruit they are defrauded of no grace neceſſary to ſalvation that receive only one kinde: and that not onely [g] whole Chriſt is contained under the ſpecies of bread, and under the ſpecies of wine, but under every part of the conſecrated hoſt, and conſecrated wine.*

[f] *Totum & integrum Chriſtum ac verum Sacramentum ſub qualibet ſpecie ſumi.* Conc. Trid. Seſſ. 21. c 3. Tom. 9. pa. 399. 2in. edit. 1636.

[g] *Nec Vllatenus ambigendum eſt quod non ſub ſpecie panis caro tantum, nec ſub ſpecie vini ſanguis tantum, ſed ſub qualibet ſpecie eſt integer & totus Chriſtus.* Baſil Concil. Oecumen. Seſſ. 30. Tom. 8. p. 85. col 2.

Totus Chriſtus continetur ſub ſpecie panis, & totus ſub ſpecie vini, & ſub qualibet quæ q parte hoſtiæ conſecratæ, & vini conſecrati. Concil. Florentin. 9. ſub Eugen. 4. Decret. *ſuper unione* Jacobinorum & Armenorum. Tom. 8. Concl p 866. col 1.

Lumbard. l. 4. diſt. 12. fol. 354 b

Bel. l 4 de Euchar. cap. 21. Tom. 3 pag 287. Col 1.

Ruardus Tapperus. act. 15 notat. poſt pag. 402. Tom. 1.

Hard apud Jewell. Act. 2. pag 75.

Ecclus in locis ſuis dicit in unâ ſpecie tantum eſſe quantum ſub utrâq; ideo quod ſub qualibet ſpecie totus ſit Chriſtus. Muſc. loc. com de cœna Dom. p. 375.

And this ſo commonly held and pleaded (by the Romaniſts) that it commeth in continually like the *Cuckoes note*, as [u] *Chamier* obſerveth, and giveth it a name accordingly.

[u] *In utraq; ſpecie totus Chriſtus κατ' ἐξοχὴν perpetuum.* Chamier de Euch. l. 9. c. 10. Tom. 4. p. 510. col. 1.

Wherin though the Popiſh expreſſion have a tang of Tranſubſtantiation, ſaying, [*in each kinde and under each kind is whole Chriſt*] and that in ſuch an advan-

advancing of the value of one Element only, their craft and drift is, to make the people contented to be couſened of the other; yet in a caſe of neceſſity (ſuch as that I reſolved) where both Elements cannot be had, or cannot be taken, it is no Popiſh, but a proteſtant Doctrine, *That he that faithfully receiveth one kinde with an affection to both, receiveth whole Chriſt both body and blood.* This poſition in expreſſe or equivalent termes, you might have read before my booke came forth, in the diſcourſes of divers [x] Proteſtant Divines, who have approoved themſelves very zealous Antipapiſts in the controverſie of the Euchariſt for both kinds.

[x] They (as we) alſo hold that whole Chriſt is received in either kind, for Chriſt is not divided. Biſhop *Morton. inſtit. Sacr lib. 1. c. 3. Sect. 8 p. 58* So alſo ſaith D. *Willet. Synopſ. Papiſt. 13 Gen. controv. q. 8. pa. 640.*

Here I may fitly return you an anſwer to your ſecond demand, *viz.* what I meane by the thing it ſelfe? wherin I may well admit of your diſtinction of *res Sacramentalis & res Sacramenti*, the Sacramentall ſignes or elements, and the thing of the Sacrament, that is, Chriſt which is ſignified and repreſented by them.

As touching the uſe of the Euchariſt, though we doe not deny that whole Chriſt is diſtributed, as well in the bread as in the wine, yet we teach the uſe of both parts to be common to the whole Church. *Confeſſ. Wittenburg. Harm. Confeſſ. Sect 14. c 9. p 459.*

And the note of other Proteſtant Divines upon it is, notwithſtanding the ſignes be ſeverally diſtributed, nothing is divided in the humanity of Chriſt. *Obſerv. in Harm. Obſerv. 41. 42.*

He that receiveth in one kinde being not qualified to receive the other, receiveth the whole ſubſtance of the Sacrament, as it is taken for the thing ſignified. Dr. *Featly* in his conference with Mr. *Everard*, pag. 267. Idem. pag 201.

The ſame confeſſion of whole Chriſt received with either element. Dr *Fr. White* maketh, as his words are cited afterwards at the letter *. See alſo to the ſame purpoſe *Peſt. Hommij diſ. 648 p. 263.* y Mr. *Harlow.* pa. 2.

In application of which diſtinction, I ſay firſt, that on both ſides it is held, as * I have ſhewed, that he that rightly receiveth but one element only, may receive *rem Sacramenti*, that is Chriſt, and whole Chriſt.

* At the letter *.

2. For

2. For *res Sacramentalis*, or the Sacramentall ſignes, there is no difference for the things themſelves, but on both ſides it is held that Chriſt is no leſſe preſent to the faithfull receiver, when he receiveth the one ſigne then when he receiveth the other, which is all one as if we ſhould ſay, that the bread hath no preheminence over the wine, nor the wine over the bread, as to a Sacramentall either ordinance or operation, and therfore, [z] as Dr. *Willet* rightly obſerveth, the *Papiſts might as well have kept backe the bread, and have given the Cup without bread, as bread without the Cup.*

[z] D. *Willet Synops. Papiſt.* 13. *Gen. controv.* 9. 8. p. 644.

But if the Sacrament be received but in one kind, though in ſuch a caſe as that I diſcuſſed, you ſeem to deny participation of Chriſt and Sacramentall efficacy; otherwiſe your profeſſed pleading againſt mine aſſertion were very impertinent, and if that be your mind, I ſhall deſire your further conſideration upon the ſayings of ſundry Orthodox Divines, forenoted in the margine at the letter [x], conſenting that whole Chriſt is received with either Element. Of the ſame Judgement with them is learned *Chamier*, who, when the Papiſts urge the receiving of whole Chriſt, though but with halfe the viſible Sacrament, grants [a] *that for the thing ſignified by the Sacrament, that is all one to eate the body and drinke the blood of Chriſt; and that* [b] *there is great difference betwixt that, and the ſignes by which it is ſignified, for the thing ſignified,* ſaith he, *is neither eaten nor drunken; and hereto he applieth and approveth the ſaying of* Bellarmine, *that for the thing ſignified there is no diſtinction.*

[a] *Concedo quod ad rem ſignificatam, idem eſſe edere corpus & bibere ſanguinem.* Chamier. de Euchar. l. 9 c. 10. Tom. 4. p. 511. col. 1.

[b] *De re ſignificata non eſt quod agam prolixius, quia hujus ratio longè eſt diverſa à ratione ſignorum, certè res ſignificata, neque editur, neque bibitur, cujus rei illud argumentum eſt quod verè Bellarminus aſſerit non diſtingui, ſci. in re ſignificata cibum & potum.* Ibid. p. 508. col 2.

ction betwixt meat and drinke, and we have, saith * he, often protested unto you that We dispute not of the thing signified by the Sacramentall signes, but of the signes themselves; therfore in this sence your argument is an Alien from the Thesis in Question. Whence we may inferre a spirituall concomitancy and averre it too, though we deny the carnall concomitancy of the Papists, as D. *Francis White* hath done in his answer to *Fisher* the Jesuite, his words are these.

c *The objection, to wit, if the soule and blood were not in Christs body by concomitancy* (scil. according to the Popish tenet, which teacheth that the bread is turned into flesh, and the wine into blood) *communicants should receive the body of Christ, but not truly Christ is inconsequent, because by receiving the one, they receive the other: So in this kinde of spirituall concommitancy, neither the Fathers, nor* Calvin, *nor we, nor you, need to be at any difference*: which differeth so much from the carnall concomitancy of the Papists, that the one is most absurd and contradictory both to Religion, and Reason, and common sence; the other, though too high a mystery to be perceived by a sensuall apprehension, yet very consonant to sound and religious reason, according to the precedent distinction betwixt the signes, and the thing signified.

For the Popish concomitancy dasheth upon this horrible absurdity, d *That the flesh and bones of Christ without any alteration of them at all are drunke out of the Challice.*

In which respect with other such like sutable absurdities, which are concomitant with transubstantiation and concomitancy, e *Chamier* calleth *Transubstantiation the most horrid monster that in the whole World was ever fained or formed, not onely among the Heresies, but in Turcisme or Heathenisme.*

But

* *Iam sæpius protestatissimus non disputari de re significatâ. Itaq; hoc sensu argumentum est extra Thesin.* Cham. de Euchar l. 9. c. 10. Tom. 4. p. 510. col. 2

c D *Fr. White* answer to *Fisher*, p. 466.

d To this absurdity was M. *Everard* driven by D *Featly* in his disput. pag. 208, 269.

e *Impugnamus monstrum illud horrendum, & quale nunquam fuit in universo orbe, vel fictum vel pictum, nullum non dicam in hæresibus quæ Christianitatis nomen tenuerunt, sed neq; in Turcismo, aut etiam Ethnicismo* Chamier de Euchar l. 9. c. 6. Tom. 4 de Sacr. p. 497. col. 2.

But of the ſpirituall concomitance, that is of receiving whole Chriſt in ſpirituall manner, though but one element be received, as in the caſe of neceſſity fore-mentioned and preſuppoſed in my reſolution of the caſe of conſcience, there is good reaſon very agreeable to Orthodox Doctrine; as

Firſt, becauſe the means of receiving Chriſt ſpiritually is by faith, according to our fifteenth Article, and faith ſo layeth hold upon Chriſt, as to be partaker of whole Chriſt, according to the ſpirituall concomitancy fore-mentioned, and acknowledged by our Proteſtant Authours.

2, Though the manner of ſignification of Chriſt be divers betwixt the Sacrament of Baptiſme and the Lords Supper, yet Chriſt the thing ſignified is as fully exhibited to thoſe that are fit to receive it by the uſe of one element (though but water) as by the uſe of both thoſe of the Euchariſt, bread and wine; and therfore it is true which [t] *Beza* delivereth, *That in Baptiſme* Jeſus Chriſt *is propoſed as conceived, borne, crucified, dead, buried, raiſed up, and aſcended into Heaven, that to all beleevers he may become wiſdome, juſtification, ſanctification and redemption*, and though in the Sacrament of the Lords Supper the ſignes & ſignifications be divers, the thing ſignified, that is whol Chriſt is the ſame to the faithful receiver: & though the ſignes be ſevered, the thing ſignified is not ſo, the body and blood of Chriſt are not divided, as out of our Proteſtant Writers I have obſerved.

[t] *In baptiſmo proponitur Jeſus Chriſtus conceptus, natus, crucifixus, ut omnibus credentibus fiat ſapientia, juſtitia, ſanctificatio & redemptio, Sic* Beza confeſſ. c. 4. Act. 50.

3. Then if one have received the bread (faithfully beleeving that he receiveth whole Chriſt, according to the Proteſtant concomitancy fore-mentioned) ſhould by ſome extraordinary hap be diſappointed of the other part of the Sacrament (as ſometimes it hath, and too oft may fall out in Congregations of the Country, where there may be an unexpected failing of wine, and no timely

 ſupply

ſupply from Vintners to be expected, doth that failing which was none of the receivers fault, make his faith to faile, which was his duty and vertue rightly exerciſed upon the right object, if it doe not in a caſe of ſuch neceſſity, as I diſcuſſed, the faithfull receiver may receive whole Chriſt, though for the outward element he receive but one part of the Sacrament.

3. *Demand.*

Vpon your ſecond demand you preſently make a third, *viz. what I meane by neceſſity?* To which I need not make a particular reply in this place, for I have made anſwer to it already under the firſt part of your charge, wherin you would have chained your Seminary and me together in an hainous breach of the Sacramentall combination. And yet even the word *neceſſity* maketh a maine and materiall difference betwixt the halfe Communion of the Papiſts, and that which I propound and plead for in my Caſe of Conſcience, *viz.* the lawfulneſſe and ſufficiency of one Element alone in caſe of neceſſity where both cannot be had, or cannot be taken, which is § extraordinary and rare. But the Popiſh parting of the Sacrament and putting a part for the whole (ſaving a few exceptions of conficient or conſecrating Prieſts or Princes) is generall and ordinary, and that by Canon diſcharged with a dreadfull curſe, as hath before been obſerved; ſo that when you profeſſe to hold, *That the Euchariſt ought to be communicated by ſuch as are able and fit, both Prieſts and people in both Elements, and not in one of them indifferently.* You hold nothing againſt me for your limitation [*of able and fit*] maketh for ſuch indulgence as I defend; otherwiſe and out of ſuch caſes of exception, I hold (as you doe) that all both Paſtours and people ought to receive in both Elements, and not in one of them indifferently.

§ Extraordinary caſes ought not to juſtle outordinary laws & cuſtomes; for that command of Chriſt to his Apoſtles, *Goe preach to every creature of man*, ſtood good in the generall, albeit many men hapned to bee deafe---every one by S *Peter* is to give an anſwer of his faith, *to every one that asketh*, which precept was not therefore alterable becauſe of multitudes of men that were dúb. Biſh. Morton *of the Inſtit. of the Sacr. l.* 1. *c.* 3. §. 20 *p.* 61.

Though

Though the faithfull receive whole Christ with one part of the Sacrament, yet it is utterly unlawfull, either to administer the Sacrament in the Popish Church with one kinde, or so to receive it, though none other exception were to be taken at the Religion then their broken communion, with the inducements to it, and consequences upon it.

FRom that which hath been said of receiving whole Christ by or with one element only, it will not follow that either the Popish Doctrine, and practise (concerning the dismembred administration of the Eucharist) is not to be condemned as unlawfull, and no lesse then sacrilegious and heretical, nor that any one may lawfully receive the Sacrament in one kinde only in their Church, though nothing els were amisse in it then their maiming and mangling this holy Sacrament. And for their pretence of whole Christ under one kind to defraud the people of the other, it is easily answered.

First, that Christ knew that much better then they, and yet he did institute the Sacraments in both kinds, and so delivered it to his Disciples, as is confessed in the *Councell of* [a] *Constance* and [b] *Trent*, and so it was accustomed to be from the beginning of Christian Religion, as is likewise confessed by many learned [c] Papists and the constant pra-

[a] *Licet Christus post cœnam instituerit & suis Discipulis administraverit sub utraq; specie venerabile hoc Sacramentum, tamen hoc non obstante,* &c. Concil. Constant. Sess. 13. Tom. 7. part. 2. pag. 1042. col. 2.

[b] *Insuper declarat quamvis Redemptor noster in antedicta cœna hoc Sacramentum in duabus speciebus instituerit & Apostolis tradiderit, tamen fatendum esse etiam sub altera tantum specie totum atq; integrum Christum verumque Sacramentum sumi.* Concil. Trid. Sess. 21. Tom. 9. c. 3. p. 399. Col. 1. & 2.

[c] See Dr. *Featley*, Grand Sacriledge. c. 18. p. 143, &c.

d *Praxis Eccleſiæ per 1200. ſecula pro calice.* Chamier. Tom. 4 l. 9. c. 10. p. 512 col. 2.

e M. *Harlow*, p. 10.

f Becanus *faciamus (inquit) legatum mille florenorum a teſtatore relictum ſibi eſſe & totum in duplice codicillo deſcriptum contineri, &c.* Becan. apud Chamier. Tom 4. de Sacrament. Euch: l. 9. c. 7. p. 458. col. 2.

g Ibid.

ctice of it for d twelve hundred yeeres is averred by Proteſtant Divines, and the Papiſts themſelves in part conforme to the originall rule and example in conſecrating the Sacrament in both kinds (as in the Prieſts and Princes receiving in both kinds) to which purpoſe you have e cited ſundry teſtimonies of Romiſh Writers which make much againſt their with-holding of the conſecrated Cup from the Lay Communicants. *But what matter is it,* ſaith f *Becanus, if they have whole Chriſt, though they have but one halfe of the Sacrament? Suppoſe,* ſaith he, *that a man have a legacy of a thouſand Florens bequeathed to him in two codicills or Wills, each containing the ſame ſumme, it is ſufficient for him to have the one of them, which will be as beneficiall as both.*

But he is well anſwered by g *Chamier*, that the Teſtator in this caſe appoints as well both the codicils to be delivered, as the legacy it ſelfe; for it was inſtituted by our Saviour at the firſt, and ſo delivered over in his name to the Church by the Apoſtle, 1. *Cor.* 11. Nay to ſay the truth, he truſteth the Miniſters of the Church only with the codicils or outward evidences of this legacy, the gift of himſelfe, he reſerveth to himſelfe, and he giveth himſelfe to thoſe only whom he, and he alone knoweth, by faith to be meetly qualified to receive him.

They then who are truſted with two tokens of Chriſts love, and charged to deliver them both to his people, and keepe backe one halfe, doe proove themſelves both diſobedient and unfaithfull to their Lord, and injurious unto men.

Ob. But while they adminiſter in one kind, and in that kinde whole Chriſt unto the people, though they may have ſome wrong, they have neither damage nor danger, by keeping back the other part of the Sacrament.

Sol.

Sol. The answer to this will require a second reason against their halfe Communion, and it is that which you have touched in your Letter to me, as well as the former, yet in both you will, I hope, give me leave (if you give me not thanks) to expresse mine exceptions against this Popish Sacriledge in mine own way: and for that I say, that if we consider either the significancy of the signes, or energy of effect where both may be had, there is a double maime in that single administration without the Cup of the Sacrament.

For the first, where there is but one Element the signification is defective, and that two wayes.

1. In regard of fullnesse.
2. Of clearnesse.

For the former. Our Saviour meant by these outward signes to signifie a [b] perfect refection to the soule of the faithfull by meat and drinke, which makes up a full and compleat repast, so that whatsoever is needfull for our nourishment is reduced to one of them, this we may call a reall fullnesse, and there is a personall also, whereto the Elements must in their use and application be extended, so that they must signifie such a full refreshing to the Laity as well as to the Clergy, since as it is well said in the * *Augustan* Confession, the Sacrament was instituted not for a part of the Church, but for the whole Church both Priests and people.

[b] Bi. *Morton* in his Institut. of the Sacrament. l. 1. Sect. 8 p. 57

* *Datur Laicis utraq; pars Sacramenti, quia Sacramentum institutum est non solum pro parte Ecclesiæ scil. pro Presbyteris, sed etiam pro reliqua Ecclesia* Confess. Aug. Syntag. confess. p. 36.

2. For clearnesse; as this is more fully, so it is more clearly signified in two distinct Elements, which must be received in a distinct and severall manner, according to their kind: as bread by it selfe in the manner of eating, and wine by it selfe in the manner of drinking; not according to the confused concomitancy of the Papists, whereby they fancy the body of Christ to be drunke in the Cup, and his blood to be eaten in the bread.

2. For efficacy where both may be had, and either is refuſed, there may be a queſtion, whether there be any gracious efficacy at all, and more like that there is not, for me thinks that ſounds to good reaſon, which Dr. *Francis White* hath delivered againſt *Fiſher* the *Jeſuite*. [i] *The Church* (ſaith he) *cannot expect that Chriſt ſhould fullfill his promiſe in giving his fleſh and his blood, unleſſe ſhee obſerve his ordinance, and do that which he hath appointed.* But if there be any benefit by ſuch a receiving, it is like to be leſſe ([k] according to our Proteſtant Tenet) then might bee expected by both.

[i] D. Fr. *White* againſt *Fiſher*, p. 479.

[k] Cham. Tom. 4 l. 9. c. 9. p. 306. D. *Willet.* ſynops Papiſ. 13. Gen. contr. q. 8. pag. 641. Biſh. *White* anſwer to *Fiſher*, p. 463. & 479. & 480. D. *Featly* in the grand Impoſt. p. 205.

For firſt, Chriſt bleſſed both Elements ſeverally, and they that ſo take them as he ordained them, take them not with a ſingle, but a double bleſſing.

2. The double repreſentation works more upon the apprehenſion and affections (in one that cometh duly prepared to receive the Sacrament) and ſo maketh them fitter to receive Sacramentall grace with the Sacramentall ſignes, and when men are more fitted for grace, they are like to be more furniſhed with grace: and as there is a two-fold act of faith on their part who rightly receive the Sacrament in both kinds: So no doubt there is an anſwerable operation of grace on Gods part, where the words of *Salomon* (though ſpoken in another ſence) may be verified, *Two is better then one, for they have a good reward for their labour*, Eccleſ. 4. 9. two Sacramentall ſignes, two faithfull receivings are better then one, for they have not only a good reward but a better reward, *viz.* two gracious refreſhings from the Authour of the Sacrament, and a ſtronger union with him then is made by one ſigne or one act of receiving of the Sacrament, [l] as by this entire receiving of the Sacrament there is a ſtron-

[l] *Sumpto hoc Sacramento dignè à utroq; ſpecie major eſt affectus unionis corporis myſtici cum capite quam ſumptio ſub altera.* Alex. Hal. 4. q. 10. in 4. act. 1. §. 1.

ſtronger union betwixt the myſticall body and the head, then where the Sacrament is received in one kind only. And that there is leſſe benefit by one Element then by both (as hath been ſaid) is implicitly confeſſed in the *Tridentine Councell*, where the Step-Fathers of *Trent*, decreeing the defrauding of their children, of halfe the portion of their heavenly fathers proviſion for their ſoules, ſay [m] *That by keeping the Cup from them, they are not deprived of any grace that is neceſſary to ſalvation.* Of ſome grace then they are deprived, but not of any without which they cannot be ſaved. But it is more plainly acknowledged by *Vaſquez*, where he ſaith, [n] *We grant that the Lay-people (who are not allowed the Communion Cup) are defrauded of ſome grace, but none of that, without which they may not be ſaved.* By the ſame reaſon they might take from them the other part of the Sacrament, and ſo let them have no Sacrament at all, for [o] though it be neceſſary, that when the Sacrament of the Lords Supper is adminiſtred, it be done according to his inſtitution, except in ſuch caſes of neceſſity (as I have partly here, and partly in the reſolution of the Caſe of Conſcience obſerved) yet there is no ſuch ſimple neceſſity of it, but that a man may be ſaved without it, which the Papiſts themſelves will not deny, and though they hold a greater neceſſity (for ſalvation) of the Sacrament of Baptiſme then of the Euchariſt, yet they will not gain-ſay the ſaying of [p] S. *Aug. that thoſe who have not beene waſhed in the Laver of Regeneration, if they die for confeſſion of the Chriſtian faith, that is as availeable for remiſſion of their ſinnes, as if they had been waſhed in the fountain of Baptiſme.*

And why ſhould they confine the comforts of a Chriſtian within the narrow liſts of neceſſity to ſalvation? when the Lord hath been liberall in his allow-

[m] *Quod ad fructum attinet nulla gratia neceſſaria ad ſalutem eſt defraudari qui unam ſpeciem ſolùm accipiant.* Concil. Trid. Seſſ 21. c 3. Tom. 9 p. 199. col. 1 & 2.

[n] *Concedimus Laicos quibus altera ſpecies negatur, gratia aliqua defraudari, non tamen neceſſaria ad ſalutem.* Vaſq. in 3 c. 4. diſ. 215

[o] *Nec ſane concluſimus unquàm neceſſitatem Euchariſtiæ; quomodo ergo utriuſq; ſpeciei? Sed tantum neceſſitatem utriuſq; ſpeciei poſito uſu* Euchar. Cham. Tom 4 l. 9 c. 10 p. 508. col. 2

[p] *Quicunq; etiam non percepto regenerationis lavacro prò Chriſti confeſſione, moriuntur tantum, eis valet ad demittenda peccata, quàntum ſi abluerentur ſacro fonte Baptiſmatis.* Aug. de Civ. Dei. l. 13 c. 7.

allowance of ſweet and gracious refreſhings, a man may be ſaved and yet be diſtreſſed and troubled in conſcience (as * *Luther* was for three yeers together) and it may be the want of an entire Sacrament (according to the Lords ordinance) may be cauſe of much diſcontent to a well affected and ſcrupulous Chriſtian, will it ſtand then with the charity of thoſe who (above others) affect the name of Fathers, and of that Church which uſurps and glories in the title of a common mother to be ſo hard-hearted to their children, as not to care how uncomfortable their condition be upon earth, ſo they goe not to Hell for lacke of neceſſaries to ſalvation? Their doctrine and practice proclaimes them ſuch unkinde, unnaturall Parents as uncharitable to their children in with-holding from them their ſpirituall aliment, in an entire receipt of the bleſſed Sacrament, as they are undutifull and diſobedient to their Lord and maſter in breaking his commandment in their broken Communion.

* *Perkins* oper. vol. 1. p. 417. col. 2. b.

Upon theſe premiſes it will neceſſarily follow that if there were nothing to be blamed in the Service or Liturgy of the *Romiſh Church*, but this violation of the Lords ordinance, as they make it in decree and practice (notwithſtanding that whole Chriſt may be, as we have ſhewed, received with one kind) it is utterly unlawfull to receive the Sacrament, as the *Romaniſts* adminiſter it in one Element only, for that were to conſent unto, and (for his part that ſo doth) to confirme their ſinfull ſeparation of thoſe things, which God for the good of man, hath (by expreſſe both inſtitution and practiſe) joyned together.

The

The third particular of ſcandall anſwered.

TOwards the concluſion of your Treatiſe (whereto I may now addreſſe my ſelfe after full ſatisfaction (I truſt you will take it for no leſſe) to the two former particulars) you profeſſe a feare of ſcandall to many among us (you mean Proteſtants) who may be changed in opinion or at leaſt offended by that paſſage of my caſe of conſcience, which you have ſelected, as moſt worthy of exception, and to the *Romiſh-party* who may vouch this conceſſion of mine, for indifferency of Communion in one kind, for which cauſe you heartily wiſh, that that peece of my book had been obliterated before it came to the Preſſe.

M *Harlow p.*11 I pray God that on our ſide it cauſe not many among us to becom changed in opinion, or at leaſt offended therby, & that on the Romiſh Party, this confeſſion of yours be not vouched againſt us for indifferency of communion in one kinde, as the conceſſions of their learned men for communion in both kinds are cited againſt the practice of the Romiſh Church therin.

Sir, I will not blame you for being chary of ſcandals, it is too common a fault; and more common in theſe times then in any (within the compaſſe of mine obſervation) to be too much addicted in ſelf ſatisfaction, with too little reſpect of others whether they ſtumble or ſtand at our ſayings or doings. And if you concived my words ſo offenſive as you ſay, you could not wiſh any leſſe unto them then the daſh of a pen, which mine owne hand ſhould have made, if I had conceived any ſuſpition that they did deſerve it.

But I hope by this time you well underſtand, that you were more afraid, then any could be hurt by that I have written: Yet I deny not but there be ſome, who are either ſo uncapable of religious reaſon, eſpecially in problematicall diſcuſſions, or ſo captiouſly perverſe as to turn moſt ſaving truths into matter of ſcandall; els [a] *Alphonſus a Caſtro* could not have counted thirteen Hereſies concerning the Sacrament of the Euchariſt, as he hath done.

[a] Alphonſus a Caſtro *recenſet* 13. *Hereſes de Euchariſtia. l.* 6. *a fol.* 169. *ad* 190.

And for the Papiſts in particular, they are the leſſe

to be heeded, becauſe they are knowne to make no conſcience of corrupting, wreſting and miſapplying of the writings of the Proteſtants: Wherin they ſeeme ſometimes to take the Divels practice for their patterne, who alleadging a Text of angelicall protection out of the 91. Pſalm (when he tempted our Saviour to caſt himſelfe down from the Pinacle of the Temple) [b] left out the words which were moſt pertinent to repell his temptation. So do [c] *Quirinus Cnogler*, [d] *Petrus Ludſemius* and [e] *Franciſcus Longus* deale with *Calvine*, where they cite him as ſuch an enemy to the ſacred Trinity, that he could not indure the words *Trinity, perſon, ὁμοούσιος*, and therfore wiſhed they were buried: and they quote for proof, *lib.* 1. *Inſtit. c.* 13. *Sect.* 5. wheras there he reproves the perverſneſſe of the *Arrian* ſpirit in their diſtaſte and deteſtation of thoſe words, yet ſhews his owne indiſpoſition to a logomachy or ſtrife of words, ſo far that he wiſhes that thoſe words were buried, but upon this condition (which theſe Popiſh, yea divelliſh ſlanderers conceale) that the faith of the Trinity were ſoundly aſſerted, as I have more lagely ſhewed in the fourth Chapter of mine Apology for the *Geneva* annotations, againſt the Imputation of *Judaiſme* and *Arrianiſme*.

And your ſelfe in your [f] late detection of papiſticall fraud obſerve how forward they were to falſifie Sir *Humphry Linds* words touching the number of Sacraments, and moſt abſurdly to make him to diſpute againſt himſelf and the Church of *England*; and your ſelfe perhaps may be abuſed by them in the like kinde, for they may ſay you plead for the uſe of the (much abuſed) termes [g] *Prieſt, Altar, Sacrifice* with an affectionate reliſh of the *Romiſh-Religion*, and from your tenet of *Epiſcopacy* by [h] divine Right, they may inferre that you condemne all the reformed Churches that are not under the government of Epiſcopall Authority.

And ſome on the quite contrary ſide, may make uſe of

[b] [*In all thy waies*, Pſ. 91. 11

[c] *Quirinus Cnogler* in his book called *Symbolatria Act* 1. *Symbol Cal* p. 25. a.

[d] Petrus Ludſemius *de deſperata Calvini cauſa Sect* 5. p. 64.

[e] Franciſc. Long. *prelud in ſum. Concil.* p. 91.

[f] M. *Harlow* his detection of papiſticall fraud. Sect 3. p. 24.

[g] Ibid. p. 25.

[h] Ibid. p. 40.

of your words in favour to the Lay-Presbytery, in that [i] you alleadge such instances of Lay-men made Bishops, as [k] *Gerſom Bucer* bringeth in for eſtabliſhment of Laicall Presbyters: and if a man will ſet himſelf to cavill at your words, it may be he may impoſe upon you that which is as farre from your purpoſe, as Popery from mine, *viz.*, [l] that making *Timothy a Biſhop*, and ordained and conſecrated to that office by the office of the Presbytery, (which you ſay may be done by one) then a Presbyter may ordain a Biſhop, and ſo Presbytery ſhall be ſuperiour to Episcopacy.

[i] Ibid p. 8.
[k] *Gerſom Bucer diſſertat. de gubernat. Eccleſ. p* 27.
[l] M. *Har.* p. 38.

But for my Tenet touching communicating in one kind (as I have ſtated it) I feare no juſt occaſion of offence, ſince [m] D. *Featly* delivered the ſame in diſputation with M. *Everard*; and the [n] *French-Church* hath both decreed, and as occaſion required, adminiſtred the Sacrament accordingly, and yet no ſcandall hath been given, no advantage taken therof by the Papiſts, ſo far as I have either read or heard.

[m] D. *Featly* in his confer. with *Everard* added to his grand Impoſture, pag. 167.
[n] In my caſe of conſcience, p. 10. the like is propoſed by D. *Featly* in his grand Impoſture, p. 209.

So much for your charge and my clearing, or (if you like better) for your doubts, and my reſolution: wherin if the truth be further cleared and confirmed (as I doubt not but you will acknowledge upon your unpartiall peruſall of what I have written) neither you nor I ſhall have cauſe to wiſh that thoſe lines had bin obliterated, which you took for the ground of this intercourſe betwixt us. Which I truſt for my part you will take as a teſtimony both of my love to the truth, and of my reſpect to your ſelf, and that you will be no more diſpleaſed with me for my reply, [o] then I am with you, for your provocation unto it: ſince I ſtrive not [p] as with an adverſary for victory, but for the prevailing of truth aboue errour, which may be a conteſtation not incompatible with the affections of very good friends: and ſuch a one I ſhall be glad upon all good occaſions to approve my ſelf on your behalf that you may account me,

[o] *Si culpa eſt reſpondiſſe, quæſo ut patienter audias multo majus eſt provocaſſe* Aug. ep. inter opera. Hier. Tom. 1. p. 257.
[p] *Non de aduerſario victoriam, ſed de mendacio quærimus veritatem* Dial. inter Aug. & Hier. Tom. 4. oper Hier. p. 397.

Great Badworth in Cheſhire June 16. 1641.

Yours as power and opportunity enable me to doe you Service, John Ley.



THE Charitable Peſtmaſter,

OR,

The cure of the PLAGUE,

Conteining a few ſhort and neceſſary inſtructions how to preſerve the body from infection of the PLAGVE, as alſo to cure thoſe that are Infected.

Together with a little treatiſe concerning the cure of the Small Pox.

Publiſhed for the benefit of the poore of this City and not unmeet for the Rich,

By THOMAS SHERVVOOD *Practitioner* in *PHYSICK.*

2 *Kings* 20. 7.

And ISAIAH *ſaid, take a lump of Figs, and they tooke, and laid it upon the boil, and he recovered.*

LONDON
Printed by *A. N.* for *John Francklin*, and are to be ſold at his Shop in *Lothbury*, neer the Windmill. 1641.

To the VVorshipfull *Alexander Read*, Doctor of Physick and Chirurgery, one of the Societie of the College of Physicians for the Citie of *London*.

Sir, having finished this treatise, *I considered what entertainment it might find in the world; and fearing that it would be envied, for the good that it offereth unto this Kingdome, as I the Author have been for my practice, I bethought my selfe that it might safely hover under your wings, whereupon I am bold to thrust it into your protection, that it may the better be defended from the calumnies of these times. The Subject of it is, that which I have practised and proved by Experience, so that if there bee occasion, I believe I shall bee able to render sufficient reasons to prove it, from the most Authentique rules in Physick. And if there be*

be any errors eſcaped in it, I ſhall rather deſire that they may be corrected by the diſcretiō of you or any of the Colledg of Phyſicians, then diſputed upon by new beginners in the practice of Phyſick, who have but ſmall experience. As for thoſe Medicines publiſhed at the latter end of this booke, I ſhall not deſire your protection for them, becauſe I never made you, nor any man acquainted with them, For I intended that they ſhould be Protectors for themſelves: but however I hope that my endeavours in this ſmall treatiſe will not be unpleaſant, but acceptable to you, for the good which I believe it will do in the World; and ſo for this time I reſt in ſome meaſure of aſſurance of your worſhips favour.

Your Servant,

THO: SHERVVOOD.

To the friendly Reader.

HAving conſidered with my ſelfe in theſe dangerous times the great diſtreſſes of the poore of this City, by reaſon of the contagious diſeaſe of the peſtilence, now reigning amongſt them; and ſeeing them to be altogether ignorant, in the uſe of thoſe meanes that are convenient for their cure, as purging, vomiting, bleeding, ſweating, and the like: Therefore conſidering what good theſe few rules (experimented by my ſelfe) may do unto many, I was thereby moved to print them, for the benefit of ſuch who want the helpe of the skilfull and faithfull Phyſician. For the underſtanding and memory of thoſe that ſhall have occaſion to uſe them, I have divided them into three Chapters, with contents. As for the medicines preſcribed, they are ſold by Apothecaries

thecaries, who may afford them reaſonably to the poore: The others adjoyned I ſhall give to the poore for Gods ſake, and the rich ſhall have them for competent ſatisfaction; but I ſhall eſteeme it my greateſt reward, if any ſhall receive good and benefit by my ſmall labours and endevours.

Thine T. S.

Chap. 1.

1. *What are the cauſes of the Peſtilence.* 2. *How they are avoided.* 3. *Meanes to preſerve the body from Infection.*

THere are divers cauſes of this diſeaſe. The firſt is ſin, which ought to be repented of. The ſecond an infected and corrupted air, which ſhould be avoided. The third an evill diet, which ſhould be amended. The fourth are evill humours heaped together in the body, being apt to putrifie, and beget a Fever, which muſt be taken away by convenient medicines.

Therefore whoſoever would preſerve their bodies from infection, let them firſt make their peace with God, in whoſe hand is the power of life and death. Then let them uſe the meanes, and ſhun all thoſe things that are able to beget this diſeaſe, as all infected and corrupted aire, all fogges and miſts that do ariſe from the earth or water, and all ſtinking ſmels that do ariſe from dunghills, ſinks, graves, carrion, ſnuffs of candles, or rotten fruits, or any thing elſe that doth putrifie and ſtink. Abſtain from all meats and drinks that beget rottenneſſe and filthineſſe in the

the body (& ſo conſequently a Fever or the Plague) as exceſſive eating of fruits, eſpecially thoſe that are unripe. Alſo forbear all ſorts of fiſh that have neither ſcales nor ſhels, as Eels, Lampreys, and the like. Laſtly, take heed of over-charging the ſtomacke with meats, or drinks, or hot Wines; but eſpecially your unripe medium Wines.

If any ſhall find themſelves oppreſſed with groſs & corrupt humors, ſo that they are in danger of this diſeaſe. they ſhall be cleanſed, by taking one ounce and half, or two ounces, of the infuſion *Crocus metallorum*, (which is to be bought at every Apothecaries) & put to it *Oximel* half an ounce, this ſhall give them five or ſix vomits, and almoſt as many ſtooles. And after every vomit, let them drinke ſome warme poſſet drinke; ſo let them keepe themſelves warme that day: one houre after it hath done working let them eat a meſſe of warm broth made with a neck of Mutton, or with ſuch freſh meat as the ſick are beſt able to buy; of which meat let them eat ſparingly for the preſent. Thoſe that are ſo tender or weakly that they cannot brook this vomit, they may be very well purged from corrupt humours, by taking one or two drams of *pilulæ Peſtilentiales*: But the poorer ſort that cannot goe to this charge, may take inſtead thereof *Aloes* one dram in the pap of an Apple, ſtewed Prunes, or elſe in a little Ale or Beere. This pill, and this *Aloes*, are excellent remedies for women and children, and they are ſo ſafe that women with child may take them. After the bodie is purged, it ſhall be neceſſary to draw ſix or eight ounces of bloud from the liver or middle vein of the arme, if the partie be able to ſuſtain the loſſe of it.

Such

Such as have lived temperatly and ſparingly, and ſo conſequently are not oppreſſed with corrupted humours, ſuch ſhall not need any the aforeſaid evacuations or purgations; but let them ſhun, as much as they can, all infectious and corrupted aire: But ſeeing it is a thing almoſt impoſsible in the Citie of *London*; therefore they that are timorous and fearefull may carry about them the roots of *Enula campana*, and *Angelica*, dried or candied, of which they may bite now and then. Alſo the waters of *Scabies*, *Angelica*, or *Pimpernell*, are great preſervations for children againſt the Plague, if two ſpoonfuls thereof be taken in a morning faſting.

Chap. 2.

1 *By what ſignes you may know whether the ſick be infected with the Peſtilence.* 2 *How thoſe ſignes doe encreaſe or decreaſe every day;* 3 *Whether life or death be likely to enſue;* 4 *A caveat not to tamper with thoſe that begin to amend of themſelves.*

THoſe that are infected with the Peſtilence, in the beginning or firſt day thereof, are taken with an extraordinary cold outwardly, and a burning heate inwardly, a great paine and girding about the ſtomacke, a ſluggiſhneſſe and drouſineſſe of the whole body, a loſſe of appetite, a bitterneſſe in the throat, with a deſire to vomit, & ſometimes they do vomit.

The diſeaſe continuing unto the ſecond and third day, the heate breaketh outwardly, ſtronger, and ſtronger, ſo that there followeth a great paine in the head

head, and a difficulty of breathing, ſuperfluous ſleeps, and ſometimes ſuperfluous watchings, they grow frantike and light-headed, and they looke very ſtaringly: And if there doth any ſwelling appear under the eares, armes, cheeks, or groines, and that theſe ſignes aforenamed doe begin to ceaſe, Then ſhall the ſick recover immediatly without any medicine, onely give him a plaſter or pulteſſe to ripen the tumour, which muſt be applyed the next day after the ſwelling appeareth; but give him nothing inwardly, except it be a warme Caudle, or Ale-brue, or Broth; for for if you give him a vomit or purge, you ſhall ſtrike the ſwelling into the noble parts, and the ſick ſhall be in danger of his life: and if you let him bloud, you ſhall draw the venemous humour from the Soare into the veins, and diſperſe it with the bloud through the whole body, and thereby deſtroy the health of the patient, and ſhorten his life; as it came to paſſe with a good friend of mine. Alſo if you give him any medicine to provoke ſweat, you ſhall reſtore the Fever again, and ſo the ſicke ſhall die without redemption; yea, and more miſerably, then thoſe that never amended, unleſſe God be more mercifull unto him; whereof I have had a ſorrowfull experience.

Therefore bee carefull that you doe not tamper with thoſe that do begin to amend: for thoſe very Medicines that are excellently available againſt any Fevers in the beginning or encreaſe of them, being given in the declination or recovery, will bring the patient into a Relapſe, which is worſe then the former diſeaſe, and which ſhall greatly endanger life. For how many have died by the unſeaſonable taking of Treacle, Mithridate, and other good Medicines?

Where-

Wherefore I have often ſaid, that a skilfull Phyſician by watching his time ſhall doe more with a cup of warme drinke in the cure of the Plague, or any Fever, then the ignorant ſhall do with all the excellent Medicines that are in the Apothecaries Shop.

Now if the riſing doe appear, & that the ſymptoms or ſignes aforenamed doe not begin to ceaſe, but rather encreaſe, Then ſhortly after there will appeare ſome blains or ſpots, & ſo death enſueth, unleſſe you draw ten or twelve ounces of bloud (according to the ſtrength of the ſick) from the liver or middle vein of the arme, on that ſide where the riſing is.

But if ſo be that the ſickneſſe continueth unto the third and fourth day, and the ſymptomes remaine in their full vigour, then ſhortly will the ſpots come forth; and then I know no medicine that can deliver from death, except God be more mercifull to the ſick: But only on the third day before the ſpots appear it ſhall be greatly available to give him one of the cordial ſweats preſcribed in the enſuing Chapter.

Chap. 3.

1 *Here are preſcribed certain approved remedies for the cure of the Peſtilence,* 2 *The order and manner how to uſe them.*

WHoſoever ſhal perceive their bodies infected with the Plague, let them take on the firſt day of the ſickneſſe the vomit, in that order and manner as it is laid down in the firſt Chapter. And after it hath done working with them, they ſhal find themſelves

ſelves as well as ever they were in their lives: for it clenſeth the ſtomack and bowels from al corrupt humours, which is one of the chiefeſt cauſes of the ſickenes. But if the ſick be weak and cannot bear a vomit, it ſhall be good to give him one dram of the foreſaid *pillulæ peſtilentiales*, or inſtead thereof one dram of *Aloes*, you may give it either in pill or in potion, according as the ſick can beſt take it, and in the working of it let him drink ſome warm broth.

❧ But if it be ſo, that this courſe hath been neglected the firſt day, or beyond the time of 24 houres, it will bee in vaine to uſe it the ſecond day: Yea, it will bee dangerous, ſeeing that the infection is diſperſed by the bloud throughout all the Veines of the bodie. Therefore on the ſecond day of Viſitation it ſhall bee good to draw from the Median Veine of the arme ſo much bloud as the patient can endure to bleed: and if the ſicke hath not gone to the ſtoole during the time of his ſickneſſe, you ſhall give him either before or after bleeding this Clyſter. *Take of Beets, Violet leaves, Burrage, Bugloſſe, Scabios, of each one handfull, French barley one ounce; boyle all theſe in a ſufficient quantitie of water untill it be halfe conſumed, then ſtrain it, and take three quarters of a pint of the decoction, and put to it of the Electuary of Hierapicra five or ſixe drams, oile of Rue one dram, red Sugar one ounce, the yolk of an egge, and a little ſalt; ſo make you a Clyſter thereof, and adminiſter it bloud warme.* Alſo you may adminiſter to the ſick this Clyſter. *Boyle an handfull of Rue, in a pint of poſſet drinke, and put to it a piece of ſweet butter, a little honey, the yolke of an egge, and a thimble full of ſalt; make a clyſter and adminiſter it bloud warme.*

But if that the ſick amend not upon this courſe taken

ken the ſecond day, or that this means hath not been uſed, but that hee continueth ſick untill the third and fourth day, ſo that the infection hath taken hold of the vitall ſpirits, Then keeping him warme in his bed, you ſhall uſe this Cordiall to ſweat with all. *Take of the water of Scabios, Burrage, Bugloſſe, and Angelica, of each halfe an ounce, the Electuary of egges two ſcruples, or one dram, of Bole Armoniak one ſcruple, Syrrup of Roſes halfe an ounce, make it into a poſion*, and let the ſick drink it up at once or twice: two or three ſpoonfuls hereof is ſufficient for a child. Or the poorer ſort may take two peny-worth of Treacle or Mithridate, in a quarter of a pint of Dragon water. With either of theſe Medicines you may ſweat the ſick, untill ſome tumour doth appeare, or that he commeth to know himſelfe amended. For this is the laſt medicinall refuge we have in the cure of the Plague. If you can, keep the ſick from drinking and ſleeping for the ſpace of three houres untill the medicine hath done working. But if you cannot, let the patient drinke a little Limon poſſet, made with ſome Marigold flowers, and Harts horn.

And if ſignes of amendment doe appeare, doe not take him out of his bed, or let him coole ſuddenly: But let him ſweat on gently of his own accord, for it is natures ſweat following the medicine, which will doe him more good than a Kingdome. In this laſt ſweat you may give him ſome Caudle or Alebrue: & when the ſweats begin to ceaſe of themſelves, & his skin grows dry and warme, then let him ſit up by a good fire; Aire his cloathes, and ſo let him give God thanks for his life.

Adde, if any tumour appeare you may ripen it

with this Emplaſter. *Take ſix figs, raiſins of the Sun ſtoned half an ounce, ſalt two drams, honey one ounce, beat them all together, and heat it well with ſome oile of Camomill upon the fire, ſo ſpread it upon ſome cloth*, and lay it warm to the tumour, ſhifting it every twelve houres untill it look with a white head: and when it is ripe, if it be difficult to break, lay to it ſome Gooſe dung made warme with ſome ſweet butter or ſallet oile; alſo the root of a white Lilly roſted, with ſome ſorrell, to which put a piece of ſweet butter, & apply it very warm to the ſoare, But if it will not break with this means, then you muſt open it with a penknife or lancet; elſe the corruption will rot the fleſh, even to the very bone, and when you have opened it, ſqueeze out the corruption with your hands, and put into the ſoare, a tent made with *unguentum baſilicon*, or *Ægyptiacum, & mel roſarum*, and lay upon the tent a plaſter made with *Diachilon*: Continue your tents untill all the corruption be drawn out, then the plaſter of *Diachilon* will cure it perfectly.

If any that are ancient or weak ſhall be infected with the Peſtilence, it ſhall not be neceſſary to give them any purge, vomit, or ſweat, or to let them bloud; becauſe they cannot beare the loſſe of ſo many ſpirits as are ſpent by ſuch evacuations. Therefore you may lay upon the pit of the ſtomack of the ſicke a young live puppy, and if the ſick can but ſleep the ſpace of three or foure houres, they ſhall recover preſently, and the dog ſhall die of the Plague. This I have known approved; and I do believe that it will be a cure for all leane, ſpare, and weake bodies both yong and old: provided, that the dog be yonger then the ſick.

Cer-

Certaine Inſtructions for the cure of the Small Pox.

THe nature of the Smal Pox diſperſed this yeer throughout many parts of this Kingdome, I have found to bee more malignant, then any that have reigned in my remembrance; ſo that many of all ages and ſexes, but eſpecially children have miſerably died of them: becauſe for the moſt part, the peſtilence is joyned with them, as it doth plainly appeare by thoſe ſpots, blains, and riſings, that follow them. I have likewiſe obſerved that thoſe medicines, as *Mithridate*, *Treacle*, *Safforn* and the like, that formerly have cured the ſmall Pox, now availe nothing: yea, they are dangerous, if inwardly taken (eſpecially if the Patient hath been long ſick) but if they be outwardly applyed, as I ſhall ſhew eſt ſoons, they will prove good remedies at this time. But how many a tender hearted mother have I ſeen that, out of an unhappie care of her ſicke childe, hath by raſh counſel & the unſeaſonable giving to it hot cordiall medicines, encreaſed the Fever, multiplyed the matter of the ſmall pox, and inflamed the Spirits, ſo that the Peſtilence hath many times followed? But howſoever the child harh beene uncurable, which otherwiſe if nothing at all, or elſe ſome ſmall thing of little ſtrength, had been adminiſtred, might have re-

recovered; whereupon I obſerved the ſundry ways and meanes practiſed by Phyſitians, women, and my ſelfe, and ſeeing the diverſe events of them, I laboured to find out a certain and ſecure way for the cure of this diſeaſe; which having found by experience I have (together with this treatiſe of the Plague) ſent it to the Preſſe, hoping that no man will either hate mee, or envie mee, for doing good, and that thoſe that find benefit by it will thank me for it.

The Primitive or externall cauſes of the Small Pox are all one with thoſe which are of the Plague, as an evill and corrupted aire, a diſorderly dyet, that begets ſurfets; as alſo for the antecedent cauſes which are corrupt humours heaped together in the body: therefore thoſe meanes that I have preſcribed in the firſt Chapter to preſerve the bodie from the infection of the Plague, they will alſo bee a meanes to preſerve from the Small Pox. Thoſe that are taken ſick this yeere with the Small Pox are affected after the ſame manner as thoſe that are infected with the peſtilence, & in the beginning it can ſcarcely be diſcerned by an expert Phyſitian from it, But only by theſe ſignes.

Thoſe that are infected by the ſmall Pox are not ſo violently affected with heat and cold, nor pains in the ſtomack and head, as thoſe that are ſick with the Peſtilence,

Moreover, thoſe that will have the ſmall Pox their skin is puft up, and blown like a bladder, ſo that their face and eyes doe ſhine: they have a great itching in many parts of their bodies, but chiefly about their Noſe; they yawn much, alſo they finde a great paine and heavineſſe in their back bone.

Now

Now if you ſhall perceive by theſe ſignes, that the ſick will have the ſmall Pox, keep him warm, but not too hot; neither let him take cold; but give him breathing room enough, as he lyeth in his bed: Then lay a plaſter of Mithridate or Treacle to the pit of his ſtomack, and if hee be at mans eſtate, let him drinke up all this Cordiall by two or three ſpoonfuls at a time every houre; but if it be a child, the one halfe will be ſufficient. *Take of the waters of Roſes, Burrage, Bugloſſe, and Treacle-water, of each an ounce & half, of the ſyrrup of Limons, and Clove-gilly-flowers of each one ounce, mix them together, and make thereof a potion*: Alſo the poorer ſort may take *Roſes, Burrage, Carduus, Marigold Flowers, and Harts horn, of each a like quantitie, and boyle them in poſſet drinke, turned with a Limon, or white wine*: for one above twenty yeers of age let him drink three quarters of a pint at ſeverall times, ſweetned with Sugar; and for a child halfe the quantitie will ſuffice. Let the ſick ſweat gently with either of theſe Medicines ſo long as hee can well endure it: for the longer the better; ſeeing the Medicines of themſelves are no violent ſweats; & during the ſweat you may give him now and then to quench his thirſt a very little Limon-poſſet-drink by it ſelf. If he can you may let him ſleep whilſt he ſweateth. And if hee lie quiet during the ſweat, by Gods bleſſing, within the ſpace of eight or ten houres at the moſt, he ſhall find himſelf finely recovered of his ſickneſſe. Then give him no more of his Cordial or ſweating poſſet drink, but only of his Limõ-poſſet drink, if he be thirſty; but let him lie warm in his bed til his skin grow dry, then ſhortly after the Pox will begin to ſhew themſelves. But they will not bee many although every one of them

them will be far greater then the ſmall Pox do uſe to be; yet none of them will pit except they be much tampered withal, or picked with the nails. But if ſo be that thoſe which have white heads do burn and rage extreamly, you may prick their heads with a Needle and let out the corruption: there is nothing elſe to be done with thoſe upon whom they are come out, and the Fever abated but that they keepe themſelves warm, ſit ſtill and be quiet.

But if that the ſick hath not gone to ſtool in a long time: before you give him this Cordiall to ſweat, you ſhall cauſe him to goe to ſtoole by a clyſter, or elſe which is better by a Suppoſitor made with Honey and Salt, or a Violet Comfit. And if the ſicke bee yong, ſtrong, and full of bloud, you ſhall without danger doe very well, if you draw from him eight or ten ounces of bloud before you lay him to ſweat; for then the Cordiall will have more power, room, and liberty, to play upon the diſeaſe, and will the ſooner and better drive out the Pox. If the *quinteſſentia vitæ* be given in the waters of Roſes, Burrage, or Bugloſſe, it will drive out the ſmall Pox without ſweating, and cure the ſick immediatly.

But if the ſmall Pox be come forth, and that the Fever continue in his full vigour ſtill, ſo that the ſick doth not amend, but grow worſe and worſe, then you ſhall not give them any hot Medicines inwardly, nor any thing that doth provoke ſweat; for now hot cordiall Medicines will encreaſe the Fever (and in the beginning they would have quenched the Fever) and turn all the humours of the body into the matter of the ſmall Pox; ſo that there is nothing but a miſerable death likely to follow, oftentimes accompanied with the Peſtilence.

This

This evill is much practiſed by thoſe women that pretẽd they wil drive the ſmal Pox further out, when they are come out already. Wherefore they do but beget the Fever again, and where there are but ten they will make a thouſand. Therefore be carefull in this caſe, what you do, and give to the ſick every hower nothing elſe but two or three ſpoonefulls of Roſe water, ſweetened with a little ſugar. This will coole the body, quench the Fever, cauſe reſt, and then a ſtoole, and thereby the ſick ſhall recover preſently. By theſe meanes I have cured many very ſuddenly that have been dangerouſly ſick in all mens ſight even to Death, as many in the City can beare mee witneſſe.

As I have warned you not to give many hot things when the ſmall Pox are come forth, ſo I would have you beware of giving thoſe that are very cold, as the waters of Plantane, Letice, Purſlane, Poppy, and the like; which (as I have Knowne) have relieved many for the preſent, and wrought an admirable cure in the ſight of the common people; but by their cold qualities, they have ſo congealed and ſetled the humours in the body, that the ſick will never be healthfull all the daies of their lives, as I could inſtance in many.

THose that desire further information concerning any particulars not expressed at larg in this brief Treatise, they shall be fully satisfied, if they repaire to the Author living in Hony-suckle Court in Grub-street, where he hath by Chimicall Art prepared six Catholicall Medicines, with which hee cureth the Pestilence, small Pox, and most curable diseases whatsoever.

1 *Vomitivum Benedictum.*

This Medicine being taken from five graines to eight, in some convenient distilled water or wine, or else with some Conserve or Pill, doth safely purge upwards and downwards, so that it may be given to a Childe, of three or foure yeeres of age: it cureth all diseases that arise from the foulnesse of the stomack, and is good in the beginning of the Pestilence, small Pox, or any Fever, or Ague.

2 *Cathartieum Catholicum.*

The dose of it is from ten grains to twenty, it purgeth gently by stoole, and clenseth the lower belly from all offensive humours, & cureth the French Pox, Scurvy, Jaundis, and Dropsie, also it freeth children from Worms.

3 *Diureticum Aperitivum.*

This openeth all obstructions of the body, but chiefly of the Liver, Spleen, Reines, and Bladder, it cureth

cureth the Jaundis and the Rickets in children, alſo it helpeth thoſe that cannot make water.

4 *Diaphoreticum Cordiale.*

This being given in a ſmall doſe doth gently provoke ſweat, expelleth all venomous humours from the heart outwardly, and driveth out the ſmall Pox, thruſteth out the tumours in the Peſtilence, and ſome it cureth without bringing forth a Riſing.

5 *Quinta Eſſentia vitæ.*

This reviveth the vitall ſpirits, and hath an admirable vertue in fortifying the heart againſt all infectious, & venemous vapours; ſo that it is good for thoſe that have occaſiõ to viſit ſick people. If ten or twelve drops thereof be taken in a mornings draught it preſerveth the body from infection, and if twenty or thirty drops of it bee given to the ſicke of the Peſtilence, within the ſpace of ſixe houres after they are infected, they ſhall be cured in one hour, as I have often proved: it driveth out the ſmall Pox, and cureth the ſick without ſweating.

6 *Iulapium Reſtaurativum.*

By the vertue this Medicine hath in reſiſting the putrifaction of humours, it doth cure all ſorts of Fevers and Agues, it may be given in any time of the diſeaſe, but eſpecially in the latter end of the ſickneſſe,

neſſe, when no other Medicine can be adminiſtred without danger. With it I have cured the Hectick Fever, and thoſe that have faln into the Relapſe of the ſmall Pox, and ſuch as have been nigh unto death, by reaſon of violent Fevers.

Any of the aforeſaid Medicines, the Author adminiſtreth both outwardly and inwardly in many ſeverall wayes and manners, according to the age, temperature, complexion, and diſpoſition, of the bodie; and according to the nature, degrees, and time of the diſeaſe.

Artis Apollineæ *vis ſola eſt numen* Olympi,
Quo ſine languenti Pharmaca fruſtra dabis.

If that our art from God receive not ſtrength,
In vain we ſeek mans life for to prolength.

FINIS.





A new Plot againſt the Parliament.

ENGLANDS DELIVERANCE,

OR,

A GREAT DISCOVERY

being a true relation of the treacherous practiſes of the Papiſts now reſident in this Citie.

Likewiſe the reaſon of the guard placed at the Earle of Worceſters, and Sir *Baſil Brooks*, and my Lord *Peters* Houſe in Alderſgate-ſtreet.

With the Heads of thoſe orders given by the Honorable Houſe of *Parliament*, concerning the raiſing of Forces to ſuppreſſe the Commotions in *England*, and to guard the *Ile of Wight*.

LONDON:
Printed for *John Greenſmith*. 1641.

ENGLAND'S DELIVERANCE.

OR,

A GREAT DISCOVERY

being a true relation of the treacherous practises of the Papists now residing in this Citie

Likewise the reason of the guard placed at the Earle of Worcesters, and Sr Basil Brooks, and my Lord Petres House in Aldersgate-Street.

With the Heads of those orders given by the Honorable House of Parliament, concerning the raising of Forces to suppresse the Commotions in England, and to guard the Ile of Wight.

LONDON:
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ENGLANDS DELIVERANCE.

THe mercies of our God are manifold, as may be plainly seen, by this strange Discoverie, which he hath made known in a most miraculous manner, for which we of *England*, and all true Protestants have just cause to praise God, and to crie out with *David, Lord what is man that thou art mindfull of him: or the Son of man that thou regardest him?* What are we sinners that thou shouldest protect us? what have we done, worth this great deliverance? Surely the mercies of our God, are manifold, and his love endureth for ever, as may appeare in this affaire which I am now to discourse of.

The manner of the Plot, and how it pleased God to bring it to light.

ON Munday being the fifteenth day of *November*, it happened that a poore man be-

ing neceſſitated, and wanting a lodging, fearing Officers, and being impriſoned was conſtrained to take up his lodging in a Ditch, neer the Peſt-houſe, where lying, ſome ſmall time, two Gentlemen came and lay down upon the bank, who after they had lain ſome ſmall time, began to diſcourſe of buſineſſe of eminent danger, which induced this poore man to give eare to their diſcourſe, and ſoftly to creep by degrees neerer and neerer, ſo that he could eaſily underſtand their diſcourſe, and their intentions.

The ſubſtance of their diſcourſe.

Their diſcourſe was this, That they wondred that their friend did not come and declare what Noblemen they were, that were to be cut off in this enterpriſe: withall, the manner how they ſhould proceed in their attempt, and many other things of dangerous conſequence, which made the poore man very deſirous to ſee what outſides thoſe men had, that were ſo fraught with Treaſon: At laſt riſing up haſtily, he was diſcovered by the men, whoſe guilt and feare to be known, urged them ſo far, that they were readie to adde Murther to Treaſon: as if that had not been enough to ſinke them into the bottomleſſe pit of endleſſe miſerie: For immediately one of them drew his ſword and ran at the innocent man and wounded him dangerouſly,

ſo

ſo that he fell down, as if he were killed, then immediately they ran away. The poore man when they were gone, got up as well as he could and came to ſome members of the houſe of Parliament, and diſcouered it, whereupon the houſe then ſent out three Warrents for to take three French men which they did ſuſpect, who beeing taken were brought to the Parliament houſe the 16. day of *Nouember*, and vpon their examinations there was command given that the Earl of Worceſters houſe in the Strand ſhould be garded, and Sr Baſill-Brooks, becauſe they did ſuſpect that a Papiſt Priſt was harbord there, which was a chief incendiary and inuentor of this treachery.

Likewiſe it was ordered by the Houſe of Commons that forces ſhould be raiſed with all ſpeede to ſecure the Ile of *Wight*.

1 That their ſhould bee an account taken of all the Papiſts about London.

2 There was two Lords nominated that ſhould be appoynted to raiſe forces to ſecure the Kingdome, one beyond Trent and the other on this ſide Trent, and for all other officers they are to be appoynted by the Parliament.

3 That there ſhould be a privie ſcarch made for the prieſt aforeſaid, in the houſe of the Earle of Worceſter and Sr Baſill Brooke & to prevent further miſchiefe there is a gard ſet about them by the command of the houſe of Parliament.

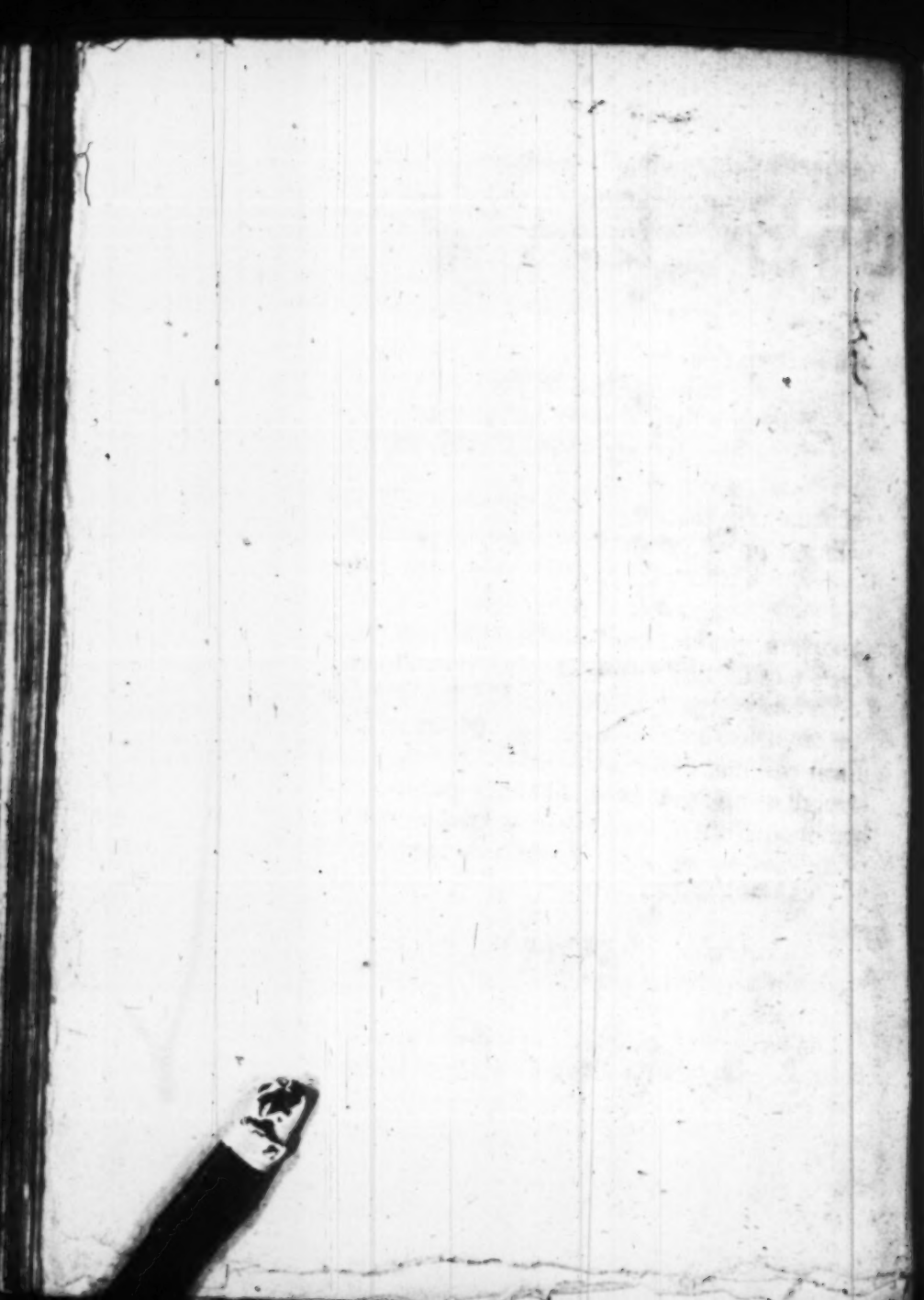
Being the 16. of *November*

Likewiſe this day there was an order from the Parliament, for diſarming of Papiſts, and for the better proceeding they began at my Lord *Peeters* in Alderſgate-ſtreet.

This is the whole relation of this greate deliverance which it hath pleaſed God to lay open and bring to knowledge, wherefore let vs praiſe God, for though our enemies are innumerable, though our troubles be many, yet the Lord delivers vs out of all, let vs amend our lives, let vs truely repent, let vs not diſpleaſe ſo gracious a father, ſo gracious a Redeemer, let vs bleſſe God for the meanes of our deliverance, let vs bleſſe God for our gracious King. let vs bleſſe God for this happie Parliament: and laſt of all let vs pray for the eſtabliſhment of Religion, let vs love one another, and live in vnitie and peace together, ſo ſhall God protect vs and bleſſe vs here one earth, and crowne vs with eternall glory in the Kingdome of heaven.

FINIS.

LONDON: PRINTED BY JOHN THOMAS



12

A DISCOVERY of a horrible and Bloody TREASON AND Conſpiracie:

England, Protestants

Againſt the *Proteſtants* of this Kingdome in generall, but eſpecially againſt divers of the Nobility, and many of the honourable Houſe of Commons in Parliament, and alſo againſt ſome of the Citizens of *LONDON.*

Which Diſcovery was brought to the Houſe of COMMONS on Munday *Novemb.* the 15.th 1641.

With a Plot by the Earle of *Worceſter* in Wales.

As alſo a Relation of a Search at Worceſter-*houſe in the* Strand.

Together with an Order made by the Lords, for the Apprehending of all *Prieſts* and *Ieſuites*, within this City and Kingdome.

LONDON, Printed for IOHN THOMAS. 1641.

TREASON discovered:

OR

An ample and reall Relation of a late horrible Plot and Conſpiracie againſt the Proteſtants of *England*, and in generall the Citizens of *London* in particular.

BEing intended to murther divers of the Nobility and many others of the Honorable Houſe of Commons in Parliament, taken by confeſſion, and examined by the Parliament, the 15. of *Novemb.* 1641. being Munday.

The Information of *Thomas Beale* a Taylour living in *VVhite-croſſe-ſtreet* in Goodman *VVarners* houſe, delivered in Parliament on Munday and Tueſday *November* 15, 16. 1641.

On the Sabbath day last the said young man, late at night passing through *Moore-Fields* neere the City of *London* did overheare certaine fellowes talking and whispering together about their intended plot and machinations, the one of them saying that he had received 40. shillings in hand to murther divers persons eminent in the house of Parliament, which he would shortly accomplish, and another of them also made report that he had also received a larger summe to doe the like enterprise upon some great persons of the higher House, wch pretended Plot of theirs, they verily expected should have taken effect on ? Thursday night following, had not the Providence of Almighty God miraculously prevented the bloody designs of those cruell and mercilesse Papists: For it happened that those miscreant Traytors espying the said young man in the darke, and fearing by him to be discovered made at him with their weapons and grievously wounded him, intending to deprive him of his sweet life, which they had effected, had not the Divine Providence of God prevented in his good time by his escaping from them.

In which Conference of theirs hee also over-heard them to whisper about some great plots or treacheries in *Wales* now intended against *England*, and that the three

n ext

next ſhires adioyning to *Ragland* Caſtle, were lately come in with all their forces to the aſſiſtance of the Earle of Worceſter.

And the ſayd young man cõming before the Parliament houſe, really and trulie did relate the ſaid former paſſages with great modeſty and honeſt Confidence, moreover alledging that they intended the murther of many proteſtant Lords, with many other Gentlemen ſuch as Mr. *Pym* and the like, & that the Papiſts in Wales intended to ſeaze into their hands all the ſtrong holds of *Cheſhire* and *Lancaſhire* with the adjacent parts, and that in that hurly burly and Combuſtion the plot was ſo layd and contriued, that by the Papiſts at the ſame Inſtant, the Cittie of *London* ſhould haue been ſurpriſed, and all the Proteſtants throats cut,

Upon which Relation the Houſes of Parliament ſate very late on Munday night laſt, and the Lords and others of both Houſes were conducted to their Lodgings and houſes by moſt of the trained Bands in *Middleſex* the ſame night.

On the morrow very early, both Houſes met, where upon ſerious deliberation, it was immediately concluded that the Houſe of the ſaid Earle of Worceſter ſcituate in the Strand in the liberties of Weſtminſter, ſhould bee by ſtrong watch guarded both by land and water, and that ſtrict ſearch

should be made in the said house for the apprehending of the persons of Father *Andrewes* and father *Ionos* in the house of the Lord *Herberts*, Sonne and heire to the foresaid Lord of *Worcester* and divers other suspicious persons, supposed to be Confederate in that wicked and most Diabolicall designe, who are thought also to be lurking in the said house, which search was accordingly performed the same day about eleven a clock in the fore-noone.

The said Father *Ionos* escaped out of a back doore into the Savoy, and father *Andrewes* was taken in the *French* Ordinary over against the Lord *Herberts* house and is now in custody.

There are divers warrants gone out to the Lord Major of the City of *London*, for the apprehending of divers other suspitious persons.

Die

Die Lunæ 15. Novemb.
1641.

An Order of the Lords for the Apprehending of *Priests* and *Iesuites*.

IT is this day Ordered by the Lords in Parliament; That Father *Iones*, and Father *Andrewes*, and all other Romiſh Prieſts and Jeſuites ſhall bee forthwith taken and apprehended by his Majeſties Juſtices of Peace and others his Majeſties Officers, and put into ſafe cuſtody untill the pleaſure of this Houſe be further known, and then their names ſhall be returned unto the Lords in Parliament, and that any man that ſhall diſcover any Popiſh Prieſts or Jeſuites and procure them to be apprehended; ſhall bee rewarded by the Parliament.

Io. *Browne Cler. Parliament.*

FINIS.

A GREAT

DISCOVERY

OF A DAMNABLE

PLOT

AT

RVGLAND CASTLE

In Monmoth-ſhire in

WALES:

Related to the High Court of Parliament, by Iohn Davis, *November the* 12. 1641.

The chiefe Actor being the Earle of *Worceſter*,

Wherein is diſcovered the Number of Horſes, Men, Powder, Match and Shot by them prepared, with the places where they are, and the Danger wee were in, had not God by his Mercy protected US.

With certaine Quæres preſented to the High Court of *Parliament* Concerning ſuch wicked Deſignes.

As alſo, the Reaſons wherefore the Houſe of Commons gave ſtrict command, that there ſhould be a ſtrong watch ſet about the Earle of *Worceſters houſe*, and the French *Ambaſſadors*.

Wherennto is annexed, the true Relation of a damnable Plot which was diſcovered on tueſday laſt, by a Religious man intended againſt the High Court of Parliament.

LONDON Printed by Bafnard Alſop, MDCXLJ.



A great

DISCOVERY

Of the damnable Gun-powder

PLOT,

At Rugland Caſtle, in *Hereford ſhire.*

Lately found out by John Davis.

The chiefe Agent in this Helliſh Plot, is the Earle of WORCESTER.



Mr. John Davis, ſervant to Miſtris Lewis, who keepeth an Inne at the ſigne of the George in Roſſe, in the County of *Hereford*, neere unto Rugland caſtle in Monmouth ſhire, where the Earle of Worceſter now is.

This Joh^n Davis being newly come to London, chanced to be at Alderman Actons, one of the Aldermen of the city of London: and being formerly acquainted with his Coachman, related unto him the Diſcovery of a dangerous Plot, which the Earle of Worceſter hath cunningly contrived at this time.

Which when the Coach-man had heard related, he acquainted his Master the said Alderman Acton therewith, who caused him to be brought in unto him, and asking him further of it, he thought it worthy the consideration of the honourable Assembly in the high Court of Parliament, and therefore brought the said John Davis before the house of Commons on Fryday last, being the 12 day of November. The said John Davis being called into the house to relate this discovery, was commanded by Mr. Speaker to relate what he knew of it. Alderman Acton being also present, told him that the thing that the house did require of him, was to relate that to them, which before he did to him.

Then he being a plaine Country-fellow, and not able so fully to expresse himselfe: yet so well as hee could, spake to this effect.

May it please your honours, to give me leave to speak the truth, so neare as I can, as I have formerly done to this Gentleman Mr. Acton: I am, and it please your honours, a poore man, the servant of Mistris Lewis, she keepes an Inne at the towne of Rosse, in *Herefordshire*.

And not long since, there came two Gentlemen to lodge at my Mistrisses house; who when they went away, desired of my Mistris a guide to conduct them to the Earle of Worcester at Rugland Castle in Monmouth shire. Now my Mistris keeping a good Gelden or two alwayes in the stable: in case any Guests should want upon any urgent occasion, I knowing of the way thither very well, it pleased my Mistris to appoint me to goe with them, which I did, and returned home againe orderly, as I use to doe, receiving satisfaction for my paines. Afterwards againe there came a very personable gentleman to our Inn himself alone, having no company at all: who having layne there all night, desired my Mistris likewise to have some man to conduct him to the said Castle, to the aforesaid Earle of Wor-

cester

cetter. And she sent me with him also, as she did before with the other two.

So in the next morning wee set out, and I rode with him on the way, upon a very good Gelding of my Mistresses, as I used to doe.

And when we came to the Castle, he alighted, and caused me to alight also: he was a very portly man for person; he had a Bonnet on his head, with a red feather in it, and very rich in apparell, and going into the house he called for some water to wash his hands, which was brought to him in a pewter Bason, but he refused, as being unwilling to wash in pewter. Then he called for a Venice Glasse, which glasse they brought with water, holding about a quart: which glasse he tooke, and set the bottome of it in the Bason of water; for the top hee could not, it being about a foote high, there he set it, and washed his hands in it.

To what end this Ceremony was used, I doe not know, your Honors can better judge of it then I. Then I having conducted this gentleman hither, he paid me, and gave me satisfaction, and my horse was set in the Earls stable to beat a while, to the end, that afterward I might the better returne home. I being there in the stable, saw many light Horses, and talking in discourse with the Groome of the stable, hee shewed me to the number of about threescore horses prepared for warre.

And he seemed to me, to go about to entise me by many perswasions, and entisements to have an affection to stay there.

After he had shewed me all that was in that stable, he led me into a Vault under the ground, which went round about the Castle, where was made an obscure stable: in which I perceived about twelve light Horses for it was darke I could not well see.

I was going further into that stable under ground to have seene the rest of the house there, which was, as he reported, about forty, but it was so darke, that I was fearefull to goe any further, for feare of danger.

In another place under ground, he shewed me furniture for about fiue or seuenscore of horse. In which place was furniture also, for about two thousand men, with great store of match and powder, and other Ammunition belonging to war, in abundance: one of these stables I guesse to be about fiuescore foote in length, and twenty foure foote in breadth.

Then he was leading me to shew me the Vault that went round about the Castle: but I was fearfull, partly having regard to my charge, the Gelding whereon I rode, lest I should be cosened of him, and partly in regard I was in so dangerous a place: therefore I desired to make the more haste away.

Then he returned with me to my horse againe, and amongst other discourse, he told me that his master the Earle of Worcester, gaue notice privately, that any man who would be entertained, should have fiftene pence a day, good pay from him, in case they would be true to him.

And to presse me, as I conceive, to have some desire to serue him; he told me that his master had at this time seuen hundred men under pay. But I, being nothing at all pleased with this discourse, hasted away to returne to my own businesse at home, where I returned immediately: and now by Gods providence, am come hither to acquaint your honours with what I know.

After the house had heard him speake, they take notice of it, and appointed him to come againe certaine dayes before them.

In the meane time, great care is taken, to provide for his safety, and great charge given at his lodging, that he shall want for nothing.

Quæres

Quæries upon this Plot, humbly presented to the High Court of Parliament.

1 Whether Father Philips was not an Agent in this Plot?

2 Whether there be not more such evill-affected plotters in Wales besides?

3 What evill consequence might ensue of our hopefull Princes going to such a place?

4 What punishment they are worthy of, who shall seeke to have him there?

5 Whether wee have not as just cause to feare the Papists in England, as they had in Ireland & Wales, and if they should once take an head, and be not preventted, what evill consequence may insue thereof?

FINIS.

Upon this plot discovered, the Parliament hath caused a strong Guard of men to be set about the Earle of Worcesters house here in London.

As also, they have caused another strong Guard to be set about the French Ambassadors house in Lincolns Inne fields, supposing he hath some hand in this business, to be a chiefe Agent in this damnable Plot.

The true Relation of the great discovery, which was brought to light on tuesday last, being the 16 day of *November*, 1641.

There was a cruell and wicked Plot discovered about the City of London, which was intended against some of the chiefe Members in the High Court of Parliament, and brought to light by a religious man. Therefore it was commanded by the house of Cõmons, that great search should be made for the finding out of two Frenchmen, who were supposed to be the chiefe Agents in this wicked Designe.

FINIS.



14

THE SERVICE, DISCIPLINE, AND FORME, OF THE COMMON PRAYERS AND Administration of the Sacraments,

Used in the

English Church of GENEVA.

As it was approved by that most reverend Divine, M. *John Calvin*, And the Church of *Scotland*.

Humbly presented to the most High Court of PARLAMENT, this present yeare, 1641:

LONDON, Printed for *William Cooke* at *Furnifalls Inne*. 1641.

SERVICE
DISCIPLINE
FORMS
COMMON PRAYERS

WILLIAM STEWART TO THE CHVRCH OF SCOTLAND.

Sonnet.

THou little Church, to whom Chriſt hath reſtor'd
The cleare loſt light of his Evangell pure:
Thy God doth with all diligence procure,
That with his word, thou maiſt be ſtill decor'd.

Though thou have long his wholeſome truth abhor'd,
Yet his great mercies did thy blindneſſe cure,
Submitting thee, unto the carefull cure,
Of ſuch paſtours, as truely teach his word.

Out of whoſe hands (what great thanks) now receive,
All Davids Pſalmes, ſet forth in pleaſant verſe:
A greater gift of them thou couldſt not crave,
Whoſe endleſſe fruit, my pen cannot rehearſe:
For here thou haſt, for every accident
That may occurre, a doctrine pertinent.

THE CONFESSION OF FAITH,

Uſed in the Engliſh Congregation at GENEVA;

Received and approved by the Church of SCOTLAND.

I beleeve in God the Father Almighty maker of Heaven and Earth.

I Beleeve and confeſſe [b] my Lord God eternall, infinite, unmeaſurable, incomprehenſible and inviſible, [c] one in ſubſtance and [d] three in perſon, Father, Sonne and holy Ghoſt, who by his Almighty [e] power and wiſdome, nothing created Heaven, earth and all things therein contained, and man after his own [g] image, that he might in him be [h] glorified, but alſo by his [i] fatherly providence governeth, maintaineth and preſerveth the ſame, according to the [k] purpoſe of his will.

[a] Rom. 10.
[b] Gen. 17. Pſal. 63. 139.
[c] Gen. 1. Eph. 4.
[d] Gen. 1. 1 Ioh. 5. Mat. 3. 28.
[e] Heb. 1. Pov. 8.
[f] Gen. 1. Iere. 32. Pſal. 33.
[g] Gen. 1. Eph. 4. Col. 3.
[h] 1 Cor. 6 Ioh. 17. Pro. 16. 1 Mat. 6. Luke 17. 1 Pet 5. Phil. 4.
[k] Eph. 1.

I Believe also and confesse [a] Iesus Christ the onely Saviour and Messias, who being equall with [b] God, made himselfe of no reputation, but tooke on him the shape of a servant, and became [c] man in all things like unto us (sinne except) to [d] assure us of mercy and forgiveneſſe. For when through our Father [e] Adams transgression wee were become children of perdition, there was no meanes to bring us from that yoke of sinne and damnation, [f] but onely Iesus Christ our Lord: who giving us that by [g] grace, which was his by nature, made us through faith the [h] children of God, who when the [i] fulneſſe of time was come, was conceived by the power of the holy Ghoſt, borne of the virgin Mary according to the flesh, and preached in Earth the Gospell of salvation: till at length, by tyranny of the Priests, he was guiltleſſe condemned under Pontius Pilate, the president of Iury, and most sclanderously hanged on the crosse between two theeves as a notorious trespasser, where taking upon him the [k] punishment of our sins, he delivered us from the curse of the Law.

And in Iesus Christ his onely Sonne our Lord. which was conceived by the holy Ghoſt, borne of the Virgin Mary. Suffered under Pontius Pilate, was crucified dead and buried.

[a] Mat. 1. Acts 4. [b] 1 Tim. 1. Joh. 1. Phil. 2. [c] 1 Tim. 3. 1 Joh. 5. Rom. 9. [d] Heb. 2. Philip. 2. 1 Pet. 2. [e] Rom 8. 1 Joh. 2. [f] Gen. 3. Rom. 5. Eph. 2. Gal 3. [g] Acts 4. 1 Pet. 2. Isai 28. Rom 9. [h] Joh. 1. Heb. 1. Rom 1. Psalme 2. [i] Gal. 3 Rom. 8. Joh. 1. Eph. 1.

[k] Gala. 4. Rom. 1. Isa. 53. Acts 2. 10. Isa. 7. Luke 5. Rom. 1. 11 Acts. 12. Ioh. 7. Mat. 12, Luke 23. [k] Gala 3.

And forasmuch as hee, being onely God, could not feele death, neither being only man, could overcome death, he joyned both together, and suffered his humanity to be punished with most cruell death, feeling in himselfe the anger and severe judgment of God, even as if he had beene in the extreme torments of Hell, and therefore cryed with a loud voyce, [m] My God, my God, why hast thou forsaken mee?

He descended into Hell.

Thus of his free mercy without compulsion, hee offered up himselfe as the only sacrifice to purge the sinnes of all the World; so that all other sacrifices for sinne are blasphemous and derogate from the sufficiency hereof. The which death, albeit it did sufficiently [n] reconcile us to God, yet the Scriptures com-

1 Acts 2. 1 Pet. 2. Isa. 53. [m] Psal. 22. Mat. 27. Isa. 53. Hebr. 9. 10. Gal 1. Ro. 4 5. 1 Joh. 1.

[n] Colo. 1.

commonly doe attribute our regeneration to his
The third day he rose againe frō the Earth.
b Resurrection. For as by *c* rising againe from the grave the third day, hee *d* conquered death, even so the victory of our faith standeth in his Resurrection: and therefore without the one wee can not feele the benefit of the other. For as by death *e* sinne was taken away, so our righteousnesse was restored by his Resurrection.

b Rom. 10. 1 Pet. 1. *c* Mat. 28. Acts 10. 1 Cor. 15. *d* Ose 13. 1 Cor. 15. 2 Cor. 13. *e* Rom. 4.

He ascended into Heaven.
And because hee would *f* accomplish all things, and take possession for us in his Kingdome, hee *g* ascended into Heaven to enlarge that same Kingdome by the aboundant power of his *h* Spirit: by whom wee are most assured of his continuall *i* intercession toward God the Father for us. And although hee be in *k* Heaven, as touching his corporall presence,

f Eph. 4. Joh. 14. Eph. 2. *g* Mar. 16. Luke 24. Acts 1. *h* 2 Cor. 15. *i* Luke 24. Joh. 14. *k* Acts 2.

And sitteth at the right hand of God the Father Almighty.
where the Father hath now set him at his *l* right hand, committing unto him the administration of all *m* things, aswell in Heaven above, as in the Earth beneath, yet is he *n* present with us his members, even to the end of the World, in preserving and governing us with his effectuall power and grace, who (when all things are *o* fulfilled, which God hath spoken by the mouth of all his Prophets since the World began) will come in the *p* same visible form,

l Rom. 8. Heb. 9. 1 Joh. 2. *m* Acts 10. 3. *n* Colo. 3. Rom. 8. Heb. 1. 10. 12. *o* Eph. 2. Philip. 2. Col. 2. *p* Mat. 28. *q* Acts 3. *r* Acts 1. *s* Mat. 25. Philip. 3. *t* Mat 24. 1 Acts 10.

From thence shall hee come to judge the quick and the dead.
in the which he ascended with an unspeakable *q* Majesty, power and company to separate the Lambes from the Goates, the elect from the reprobate: so that *t* none, whether hee be alive then, or dead before, shall escape his judgement.

1 Cor. 15. 1 Thess. 4. 2 Thess. 1. 1 Tim. 6.

I believe in the holy Ghost.
MOreover, I beleeve and confesse the holy Ghost, *i* God equall with the Father and the Sonne, who regenerateth and sanctifieth us, ruleth and guideth us into all truth, persuading most assuredly in our *k* consciences, that we be the children of God, brethren to Iesus Christ, and fellow heires with him of life everlasting: yet notwithstanding it is not sufficient to beleeve that God is omaipotent,

i Mat. 3. Joh 5. 1 Pet. 1. 1 Cor. 6. Joh. 16. Acts 17. *k* Rom. 8. Galat. 4.

b Abac. 2. Rom. 1. 10. 2 Ioh. 3. c Ioh. 17. d Mat. 15. Ioh. 10. Eph. 5. Rom. 8. Cant. 2. e Eph. 1. Coloſſ. 1. 1 Cor. 12. f Eph 4. g Eph. 4. Phil. 3. Colo. 2. h Acts 2. 4. Rom. 12. 1 Cor. 12. Eph. 4. i Rom 11. k Ro 9. Eph. 1. 1 Ro. 8. Eph. 5. m Mat. 18. 1 Cor. 15. n Mat. 28. Rom. 10. 2 Cor. 3. Eph. 2. Ioh. 10. 2 Tim. 3. 2 Pet. 1. o Eph. 2. Mat. 17. Ioh. 10. p Ioh. 20. 2 Tim. 3. q Ioſ. 1. Ioh. 5. r Eph. 5. Mat. 15. s Mat. 26. 28 Rom. 4. Eph. 5. t Rom. 5. Eph. 2. Tit. 3. Gal. 4. Rom. 7. u Rom. 4.

and mercifull, that Chriſt hath made ſatisfaction, or that the holy Ghoſt hath his power and effect, except wee doe *b* apply the ſame benefits to our ſelves which are Gods *c* elect.

I beleeve therefore and confeſſe one holy *d* Church, which (as *e* members of Ieſus Chriſt the onely *f* head thereof) *g* conſent in faith, hope and charity, uſing the gifts of God, *h* whether they be temporall or ſpirituall, to the profit and furtherance of the ſame, which Church is not *i* ſeene no mans eye, but only knowne to God, who of the loſt ſonnes of Adam, hath ordained ſome as *k* veſſels of wrath to damnation, and hath choſen others, as veſſels of his mercy, to be ſaved: the which alſo in due time, hee *l* calleth to integrity of life and godly converſation, to make them a glorious Church to himſelfe.

The holy Catholick Church, the communion of Saints.

But that Church which is *m* viſible and ſeene to the eye, hath three tokens, or markes, whereby it may be knowne. Firſt the *n* word of God contained in the old and new Teſtament, which as it *o* is above the authority of the ſame Church, and onely *p* ſufficient to inſtruct us in all things, concerning ſalvation, ſo it is left for *q* all degrees of men, to reade and underſtand. For without this word *r* neither Church, councell, or decree, can eſtabliſh any poinc touching ſalvation.

The ſecond is the holy *s* Sacraments, to wit, of Baptiſme and the Lords Supper, which Sacraments Chriſt hath left unto us, as holy ſignes, and ſeales of Gods promiſes. For as by Baptiſme, once received, is ſignified that wee (aſwell infants, as others of age and diſcretion) being *t* ſtrangers from God by originall ſinne, are received into his family and congregation, with full aſſurance, that although this roote of ſinne lie hid in us, yet to the elect it ſhall not bee *u* imputed: ſo the *w* Supper declareth that God, as a moſt provident Father, doth not on-

Pſalm. 31. w 1 Cor. 11.

ly.

ly feede our bodies, but also spiritually nourish our soules with the *x* graces and benefits of Christ (which the Scripture calleth eating of his flesh, and drinking of his blood) neither must we in the administration of these Sacraments follow mans phantasie, but as Christ himselfe hath ordained, so must they be ministred: and by such as by *y* ordinary vocation are thereunto called. Therefore whosoever reserveth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church is *z* Ecclesiasticall discipline, which standeth in admonition, and correction of faults. The finall end whereof is excommunication, by the consent of the Church *a* determined, if the offender be obstinate. And besides this Ecclesiasticall discipline, I acknowledge to belong to this Church a politicall *b* Magistrate: who ministreth to every man justice, defending the good, and punishing the evill. To whom we must render honour and obedience in all things, which are not *c* contrary to the Word of God.

And as *d* Moses, Ezechias, Iosias, and other godly rulers purged the Church of God from superstition, and idolatry, so the defense of Christs Church appertaineth to the Christian Magistrates, against all idolaters and heretikes, as Papists, Anabaptists, with such like limmes of Antichrist, to roote out all *e* doctrine of Devills and men, as the Masse, purgatory, *Limbus patrum*, prayers to Saints, and for the dead, freewill, distinction of meates, apparrell and dayes, vowes of single life, presence at idole service, mans merits, with such like, which draw us from the society of Christs Church, wherein standeth *f* onely remission of sinnes, purchased by Christs blood, to all them that beleeve, whether they bee Iewes or Gentiles, and lead us to vaine confidence in creatures, and trust in our owne imaginations.

The forgiveneſſe of ſins.

Reſurrection of the body. The punishment whereof, although God oftentimes *g* deferreth in this life: yet after the generall *h* Resurrection,

x Iah. 6.
y Heb. 5. Ioh. 3. Mat. 8. Luke 17. Levit. 19. Eccle. 19. 1 Cor. 5. Rom 13. Wisd. 6. Tit. 3. 1 Pet. 2. Acts 5.
z Exo. 32. 2 King. 18, 23 2 Chr. 29. 35. 1 Tim. 4. Col. 2. Mat. 15. Isa. 29. Heb. 9. 10. Acts 10. 1 Joh. 2. Rom. 7. Gala. 5. Col. 2.
a Rom. 14. 1 Tim. 4. Mat. 19. 1 Cor. 7. 1 Cor. 8. 10. 2 Cor. 6. Luke 17. Rom. 3. 1 Cor. 9. Gala. 4.
b Isa. 33. Mat. 18. Joh. 20. 2 Cor. 5. Rom. 13. Eph. 2. 1 2 Pet. 2. Jude. Rom. 9. Acts 24. 1 Cor. 15. Philip. 15. 1 Thes. 4.

e 2 Thess. 4. 2 Joh. 1. Isa. 30. Iob. 5.

f Mat. 25.

1 Thes. 4, 5 Iob. 5. Isa. 16.

h 1 Cor. 13. 1 Ioh. 3. Ier. 31. Heb. 8.

surrection, when our soules and bodies shall rise againe to immortality, they shall bee e damned to unquenchable fire: and then wee, which have forsaken all mans wisdome to cleave unto Christ, shall heare the joyfull voyce, f Come yee blessed of my Father, inherite yee the Kingdome prepared for you from the beginning of the World, and so shall go triumphing with him, in g body and soule, to remaine everlastingly in glory, where wee shall see God h face to face, and shall no more neede one to instruct another: for wee shall all know him from the higheſt to the loweſt: to whom with the Sonne and the holy Ghost bee all praise, honour, and glory now and ever.

So be it.

The Resurrection of the dead.

OF

OF THE MINISTERS and their Election.

What things are chiefly required In the Miniſters.

LEt the Church firſt diligently conſider that the Miniſter, which is to be choſen, be not found culpable of any ſuch faults, which Saint Paul reprehendeth in a man of that vocation: but contrariwiſe, indued with ſuch vertues, that he may be able to undertake his charge, and diligently execute the ſame. Secondly, that he diſtribute faithfully the Word of God, and miniſter the Sacraments ſincerely, ever carefull not onely to teach his flocke publikely, but alſo privatly to admoniſh them, remembring alwayes, that if any thing periſh through his default, the Lord will require it at his hands.

Of their office and duty.

BEcauſe the charge of the Word of God is of greater *a* importance, then that any man is able to diſpenſe therewith, and Saint Paul exhorteth *b* eſteeme them, as Miniſters of Chriſt, and diſpoſers of Gods myſteries, not *c* Lords, or Rulers, as Saint Peter ſaith, over the flocke: therefore the Paſtors or Miniſters chiefe office, ſtandeth in *d* preaching the Word of God, and miniſtring the Sacraments, ſo that in conſolations, judgements, elections and other politicall affaires his *e* counſell, rather then authority taketh place. And if ſo bee the Congregation upon juſt cauſe agree to Excommunicate, then it belongeth to the Miniſter, according to their *f* generall determination, to pronounce the ſentence, to the end that all things may be done *g* orderly and without confuſion.

a 1 Cor. 9. Acts. 6. Luke 12.
b 1 Cor. 4. 2 Cor. 4.
c 1 Peter 5. 2 Cor. 1. Mat. 20.
d Mat. 26. 28 Mal. 2. 1 Pet. 4.
e Acts 15. & 16. 1 Cor. 1. 35.
f Acts 20. 2 Cor. 4.
g 1 Cor. 5. & 1 Cor. 1.

The

The manner of electing the Paſtors or Miniſters.

THe Miniſters and Elders at ſuch times, as there wanteth a Miniſter, aſſemble the whole Congregation, exhorting them to adviſe and conſider who may beſt ſerve in that roome and office. And if there be choiſe, the Church appoint two or three upon ſome certaine day to be examined by the Miniſters and Elders.

Firſt, as touching their doctrine, whether he that ſhould be Miniſter, have good and ſound knowledge in the holy Scriptures, and fit and apt gifts to communicate the ſame to the edification of the people. For the triall whereof, they propoſe him a theame, or text to be treated privatly, whereby his hability may the more manifeſtly appeare unto them.

Secondly, they inquire of his life and converſation, if he have in times paſt lived without ſlander, and governed himſelfe in ſuch ſort as the Word of God hath not heard evill, or beene ſlandred through his occaſion, which being ſeverally done, they ſignifie unto the Congregation whoſe gifts they find moſt meete, and profitable for that Miniſtery: appointing alſo by a generall conſent eight dayes at the leaſt that every man may diligently inquire of his life and manners.

At the which time, the Miniſter exhorteth them to humble themſelves to God, by *a* faſting and prayer, that both their election may be agreeable to his will, and alſo profitable to the Church. And if in the meane ſeaſon, any thing be brought againſt him, whereby hee may be found unworthy by lawfull probations, then is he diſmiſſed, and ſome other preſented. If nothing be alledged: upon ſome certaine day, one of the Miniſters at the morning Sermon preſenteth him againe to the Church, framing his Sermon, or ſome part thereof, to the ſetting forth of his duty.

a Acts 13. & 14. Luke 3.

Then at after-noone, the Sermon ended, the Miniſter exhorteth them to the election, with the *b* invocation of Gods Name, directing his prayer, as God ſhall move his heart. In like manner after the election, the Miniſter giveth *c* thankes to God with requeſt of ſuch things, as ſhall be neceſſary for his office.

b 1 Cor. 10. Coloſſ. 3. Mat. 9.

c 1 Theſſ. 5. Coloſſ. 4. Eph 5. Philip. 1.

After

After that he is appointed Minister, the people sing a Psalme and depart.

Of the Elders, and as touching their office and Election.

THe Elders must be men of good life, and godly conversation, without blame and all suspition, carefull for the flock, wise, and above all things, fearing God.

Whose office standeth in governing with the rest of the Ministers, in consul'ing, admonishing, correcting and ordering all things appertaining to the state of the Congregation. And they differ from the Ministers, in that they preach not the word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them may attempt any thing. And if any of the just number want, the Minister by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order, which was used in chusing the Ministers, as far forth as their vocation requireth.

Of the Deacons and their office and Election.

THe [a] Deacons must be men of good estimation and report, discreet, of good conscience, charitable, wise, and finally indued whith such vertues, as Saint Paul requireth in them. Their office is, to gather the almes diligently, and faithfully to [b] distribute it, with the consent of the ministers, and Elders: also to provide for the sick and impotent persons, having ever a diligent care, that the charity of godly men be not wasted upon loyterers and idle vagabonds. Their election is, as hath been afore rehearsed in the Ministers and Elders.

[a] Acts 6. 1 Tim.

[b] Rom. 12.

We are not ignorant that the Scriptures make mention of a fourth kind of Ministers, left to the Church of Christ, which also are very profitable, where time and place do permit.

1 Cor. 1. These Ministers are called Teachers in Doctrine, whose office is to instruct and teach the faithfull in sound doctrine, providing with all diligence, that the purity of the Gospell be not corrupt, either through ignorance, or evill opinions. Notwithstanding, considering the present state of things, we comprehend under this title such meanes, as God hath in his Church, that it should not bee left desolate, nor yet his doctrine decay, for default of Ministers thereof.

Therefore to terme it by a word more usuall in these our dayes, we may call it the order of Schooles, wherein the highest degree and most annexed to the Ministery and government of the Church, is the exposition of Gods Word, contained in the old and new Testament.

But because men can not so well profit in that knowledge, except they be first instructed in the rudiments and humane sciences, (for now God worketh not commonly by miracles) it is necessary that seed be sowne for the time to come, to the intent that the Church be not left barren, & wast to our posterity, and that Schooles also be erected, and Colledges maintained with just and sufficient stipends wherein youth may be trained in the knowledge and feare of God, that in their ripe age they may prove worthy members of our Lord Iesus Christ, whether it be to rule in civill policy, or to serve in the spirituall ministery, or else to live in godly reverence and subjection.

The weekely assembly of the Ministers, Elders and Deacons.

TO the intent, that the Ministery of Gods Word may be had in reverence, and not brought to contempt through the evill conversation of such, as are called thereunto, and also that faults and vices may not by long suffrance grow at length

to

to extreme inconveniences: it is ordained that every thursday the Ministers and Elders in their assembly or consistory diligently examine all such faults and suspicions, as may be espied, not onely among others, but chiefly among themselves, lest they seeme to be culpable of that which our Saviour Christ reproved in the Pharises, who could espy a mote in another mans eye, and could not see a beame in their own. a Mat. 7. Luke 6. Rom. 2.

And because the *b* eye ought to be more cleare then the rest of the body, the Minister may not be spotted with any vice, but to the great slander of Gods Word, whose message he beareth. Therefore it is to be understood that there be certaine faults, which if they be deprehended in a Minister, hee ought to be deposed; as heresie, papistry, schisme, blasphemy, perjury, fornication, theft, drunkennesse, usury, fighting, unlawfull games with such like. b Mat. 6. Luke 11.

Others are more tolerable, if so be that after brotherly admonition he amend his fault: as strange and unprofitable fashion in preaching the Scriptures, curiosity in seeking vaine questions, negligence, aswell in his Sermons, and in studying the Scriptures, as in all other things concerning his vocation, scurrility, flattering, lying, backbiting, wanton words, deceit, covetousnesse, taunting, dissolution in apparrell, gestur, eand other his doings, which vices as they be odious in all men, so in him that ought to be as an example to others of perfection, in no wise are to bee suffered: especially, if so bee that according to Gods rule, being brotherly advertised, he acknowledge not his fault and amend.

Interpretation of the Scriptures.

EVery weeke once the Congregation assemble to heare some place of the Scriptures orderly expounded. At which time it is lawfull for every man to speake or inquire as God shall move his heart, and the Text minister occasion, so it be without pertinacity or disdaine, as one that rather seeketh to profit then to contend. And if so be any contention rise, then such as are appointed Moderators, either satisfie the party, or else if he seeme to cavill, exhort him to keepe silence, referring

the judgement thereof to the Miniſters, and Elders, to be determined in their aſſembly before mentioned.

¶ When the Congregation is aſſembled at the houre appointed, the Miniſter uſeth this confeſſion, or like in effect, exhorting the people diligently to examine themſelves, following in their hearts the tenor of his words.

THE CONFESSION OF *our ſinnes.*

O Eternall God and moſt mercifull Father, wee confeſſe, and acknowledge here before thy divine Majeſty, that we are miſerable [a] ſinners, conceived and borne in ſin and iniquity, ſo that in us there is no [b] goodneſſe. For the [c] fleſh evermore rebelleth againſt the ſpirit, whereby wee continually tranſgreſſe thine holy precepts, and Commandements, and ſo purchaſe to our ſelves through thy juſt judgement death and damnation. Notwithſtanding, O heavenly Father, foraſmuch as we are diſpleaſed with our ſelves for the ſinnes that we have committed againſt thee, and do unfainedly repent us of the ſame, wee moſt humbly beſeech thee for Jeſus Chriſts ſake, to ſhew thy mercy upon us, to forgive us all our ſinnes, and to increaſe thine holy Spirit in us, that we acknowledging from the botome of our hearts our own unrighteouſneſſe, may from henceforth not only mortifie our ſinfull luſts and affections, but alſo bring forth ſuch fruits, as may be agreeable to thy moſt bleſſed will: not for the worthineſſe thereof, but for the merits of thy dearly beloved Sonne Ieſus Chriſt our onely Saviour, whom thou haſt already given an oblation and offering for our ſinnes, and for whoſe ſake we are certainly perſuaded, that thou wilt deny us nothing, that wee ſhall aske in his name, according to thy will. For thy Spirit doth aſſure our conſciences, that thou art our mercifull Father, and ſo loveſt us thy children through him, that nothing is able to remove thine heavenly grace and favour from us. To thee therefore, O Father, with the Sonne and the holy Ghoſt be all honour and glory, World without end, So be it.

[a] Rom. 3. Pſal. 14.
[b] Gal. 5.
[c] Ie e. 3. Iſa. 10.

AN-

ANOTHER CONFESSION AND Prayer commonly uſed in the Church of *Edinborough*, on the day of common Prayers.

O Dreadfull and moſt mighty God, thou that from the beginning haſt declared thy ſelfe a conſuming fire, againſt the contemners of thy moſt holy precepts, and yet to the penitent ſinners, haſt alwayes ſhewed thy ſelfe, a favourable Father, and a God full of mercy: we thy creatures, and workmanſhip of thine owne hands, confeſſe our ſelves moſt unworthy to open our eyes unto the Heavens, but farre leſſe to appeare in thy preſence. For our conſciences accuſe us, and our manifeſt iniquities have borne witneſſe againſt us, that we have declined from thee. We have beene polluted with dolatry: wee have given thy glory to creatures, wee have ſought ſupport where it was not to be found, and have lightlyed thy moſt holeſome admonitions. The manifeſt corruption of our lives in all eſtates, evidently proveth, that we have not rightly regarded thy ſtatutes, lawes, and holy ordinances. And this was not onely done, O Lord, in the time of our blindneſſe: but even now, when of thy mercy thou haſt opened unto us an entrance to thine heavenly Kingdome, by the preaching of thine holy Evangell, the whole body of this miſerable Realme ſtill continueth in their former impiety. For the moſt part, alas, following the footſteps of the blinde and obſtinate Princeſſe, utterly deſpiſe the light of thine Evangell, and delight in ignorance and idolatry: others live as a people without God, and without all feare of thy terrible judgements. And ſome, O Lord, that in mouth profeſſe thy bleſſed Evangell, by their ſlanderous life blaſpheme the ſame. We are not ignorant, O Lord, that thou art a righteous judge, that cannot ſuffer iniquity long to be unpuniſhed upon the obſtinate tranſgreſſors, eſpecially, O Lord, when that after ſo long blindneſſe and horrible deſection from thee, ſo lovingly, thou calleſt us againe to thy

favour and fellowſhip, and that yetwe doe obſtinatly rebell, we haye, O Lord, in our extreame miſery called unto thee, yea, even when wee appeared utterly to have beene conſumed in the fury of our enemies, & then didſt thou mercifully incline thine eares unto us. Thou roughteſt for us even by thine owne power, when in us there was neither wiſdome nor force. Thou alone brakeſt the yoake from our necks, and ſet us at liberty, when wee by our fooliſhneſſe had made our ſelves ſlaves unto ſtrangers, and mercifully unto this day haſt thou continued with us the light of thine Evangell, and ſo ceaſeſt not to heape upon us benefits, both ſpirituall and temporall. But yet alas, O Lord, we clearly ſee, that our great ingratitude craveth farther puniſhment at thy hands, the ſignes whereof are evident before our eyes. (For the whiſpering of ſedition: the contempt of thy graces offered, and the maintenance of Idolatry, are aſſured ſignes of thy farther plagues to fall upon us in particular for our grievous offences. And this unmeaſurable untemperatneſſe of the ayre, doth alſo threaten thine accuſtomed plague of famine, which commonly followeth ryotous exceſſe and contempt of the poore, wherewith alas, the whole earth is repleniſhed)

We have nothing, O Lord, that we may lay betwixt us and thy judgement, but thine only mercy, freely offered unto us in thy deare Sonne our Lord Ieſus Chriſt, purchaſed to us by his death and paſſion. For if thou wilt enter into judgement with us thy creatures, and keepe in minde our grievous ſinnes and offences, then can there no fleſh eſcape condemnation. And therefore, we moſt humbly beſeech thee, O Father of mercies, for Chriſt Ieſus thy Sonnes ſake, to take from us, theſe ſtony hearts, who ſo long have heard, aſwell thy mercies, as ſevere judgements, and yet have not beene effectually moved with the ſame, and give unto us hearts mollified by thy ſpirit, that may both conceive and keepe in mind the reverence that is due unto thy Majeſty. Looke, O Lord, unto thy choſen children laboring under the imperfections of the fleſh, and grant unto us that victory that thou haſt promiſed unto us by Ieſus Chriſt thy ſon our only Saviour, Mediator and lawgiver. To whom with thee and the holy Ghoſt be all honor and praiſe now and ever.

A CONFESSION OF SINNES.

and petitions made unto God in the time of our extreame troubles, and yet commonly used in the Churches of *Scotland* before the Sermon.

ETernall and everlasting God, father of our Lord Iesus Christ, thou that shewest mercy and keepest covenant with them that love, and in reverence keepe thy commandements, even when thou powrest forth thy hote displeasure and just judgements upon the obstinat inobedient: We here, prostrate our selves before the throne of thy Majesty, from our hearts confessing, that justly thou hast punished us by the tyranny of strangers, and that more justly thou mayest bring upon us againe the bondage and yoake which of thy mercy for a season thou hast removed: our Kings, Princes, and people in blindnesse have refused the word of thine eternall verity, and in so doing, we have refused the league of thy mercy offered to us, in Iesus Christ thy sonne, which albeit thou now of thy meere mercy hast offered to us againe in such aboundance, that none can be excused by reason of ignorance, yet not the lesse to the judgement of men, impiety overfloweth the whole face of this realm. For the great multitude delight themselves in ignorance and Idolatry: and such alas, as appeare to reverence and imbrace thy word, doe not expresse the fruits of Repentance, as it becommeth the people, to whom thou hast shewed thy selfe so mercifull, and favourable. These are thy just judgements O Lord, whereby thou punishest sin by sin, and man by his owne iniquity, so that there can be no end of sin, except thou prevent us with thy undeserved grace. Convert us therefore, O Lord, and we shall be converted, suffer not our unthankfulnesse to procure of thy most just judgements, that strangers againe impire above us, nether yet that the light of thy Evangell be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetuall imper-

imperfections, yet for the glory of thy owne Name, and for the glory of thy only beloved Sonne Ieſus Chriſt, whoſe verity and Evangell thou of thy meere mercy haſt manifeſted amongſt us: it will pleaſe thee to take us into thy protection, and in thy defence, that all the World may know, that as of thy meere mercy, thou haſt begun this worke of our ſalvation amongſt us, ſo of this ſame mercy thou wilt continue it. Grant us this mercifull Father, for Chriſt Ieſus thy Sonnes ſake, So be it.

¶ *This done, the people ſing a Pſalme all together in a plaine tune: which ended, the Miniſter prayeth for the aſſiſtance of Gods holy Spirit; as the ſame ſhall move his heart, and ſo proceedeth to the Sermon, uſing after the Sermon, this prayer following, or ſuch like.*

A Prayer for the whole ſtate of Chriſts Church.

ALmighty God, and moſt mercifull Father, we humbly ſubmit our ſelves and fall downe before thy Majeſty, beſeeching thee from the botome of our hearts, that this ſeede of thy word, now ſowne among us, may take ſuch deep roote, that neither the burning heate of perſecution cauſe it to wither, neither the thorny cares of this life do choke it, but that as ſeede ſown in good ground, it may bring forth thirty, ſixty and an hundred fold, as thine Heavenly wiſdome hath appointed. And becauſe wee have neede continually to crave many things at thine hands, we humbly beſeech thee, O Heavenly Father, to grant us thine holy Spirit, to direct our petitions, that they may proceed from ſuch a fervent mind as may be agreeable to thy moſt bleſſed will.

And ſeeing that our infirmity is able *c* to doe nothing without thine helpe, and that thou art not ignorant with how many, and great *d* tentations we poore wretches are on every ſide incloſed and compaſſed, let thy ſtrength, O Lord, ſuſtaine our weakeneſſe, that we being defended with the force of thy grace may bee ſafely preſerved againſt all aſſaults of Satan, who goeth

c 2 Cor 3. Ioh 15. Phil 2.
d Pſal. 40 1 Pet. 1.

goeth about continually like a roaring Lyon seeking to de- e 1 Pet. 5.
vour us. f Increase our Faith, O mercifull Father, that we doe f Luke, 17.
not swarve at any time from thine Heavenly Word, but aug-
ment in us hope & love, with a carefull keeping of all thy Com-
mandements, that no g hardnesse of heart, no hypocrisie, h no g Psal. 95.
concupiscence of the eyes, nor intisements of the World, doe Heb. 3.4.
draw us away from thine obedience. And seeing we live now h 1 Joh. 2.
in these most perillous times, let thy fatherly providence de- i 1 Tim. 4.
fend us against the violence of all our enemies, which do every k Pet. 3.
where pursue us, but chiefly against the wicked rage and furi- 2 Tim. 3.
ous uproares of that Romish idole, enemy k to thy Christ. Jude.
l Revel. 12.

Furthermore, for asmuch as by thine holy Apostle we be taught to make our Prayers, and supplications for all men, we pray not only for our selves here present, but beseech thee also, to reduce all such as be yet ignorant, from the miserable captivity of blindnesse and error, to the pure understanding of thine heavenly truth, that we all with one consent and unity of minds, may worship thee our only God and Saviour: and that all Pastors, shepherds, and Ministers, to whom thou hast committed the dispensation of thine holy word, and charge of thy chosen people, may both in their life and doctrine, be found faithfull, setting only before their eyes thy glory, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy fold.

Moreover, because the hearts of rulers are in thine hands, we beseech thee to direct and governe the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the l sword: especially, O Lord, according to our bounden duty l Rom. 13.
we beseech thee to maintaine and increase the noble estate of Joh. 19.
the Kings Majesty, and his honorable counsell with all the estate and whole body of the common Wealth. Let thy father-
ly favour so preserve him, and thine holy Spirit so governe his heart, that he may in such sort execute his office, that thy
Religion may be purely maintained, m manners reformed, and m 1 Tim. 2.
sinne punished according to the precise rule of thine holy Jam. 1.
Word.

And for that we be all n members of the mysticall body of n 2 Cor. 12.
Christ Iesus, we make our requests unto thee, O Heaverly Fa- Rom. 12.
ther, for all such as are o afflicted with any kinde of crosse or o Jam. 5.
Tribulation, as Warre, Plague, Famine, sickenesse, Poverty, Im-

priſonment, Perſecution, Baniſhment, or any other kinde of
p 1 Cor. 1. thy roddes: whether it be griefe of body, or unquietneſſe of
Heb. 13. mind, that it would pleaſe thee to give them patience and conſtancy, till thou ſend the full deliverance out of al their troubles. And finally, O Lord God, moſt mercifull Father, wee moſt humbly beſeech thee, to ſhew thy great mercies upon our brethren, which are perſecuted, caſt in priſon, and daily condemned to death for the teſtimony of thy truth. And though they be utterly deſtitute of all mans aid, yet let thy ſweete comfort never depart from them, but ſo inflame their hearts with thine holy Spirit, that they may boldly, and chearfully abide ſuch tryall, as thy godly wiſdome ſhall appoint, ſo that at length aſwell by their death, as by their life, the Kingdome of thy Son Ieſus Chriſt may increaſe and ſhine through all the World. In whoſe name we make our humble petitions unto thee, as he hath taught us.

Our Father which art in Heaven, &c.

ALmighty and everliving God, vouchſafe, we beſeech thee, to grant us perfit continuance in thy lively faith, augmenting the ſame in us daily, till we grow to the full meaſure of our perfection in Chriſt, whereof we make our confeſſion, ſaying.

I beleeve in God, &c.

¶ Then the people ſing a Pſalme, which ended, the Miniſter pronounceth one of theſe bleſſings, and ſo the Congregation departeth.

Num. 6. THe Lord bleſſe us and ſave us: the Lord make his face ſhine upon us, and be mercifull unto us: the Lord turne his countenance towards us, and grant us his peace.

2 Cor. 13. THe grace of our Lord Ieſus Chriſt, the love of God, and communion of the holy Ghoſt be with us all. So be it.

¶ Or

¶ *It ſhall not be neceſſary for the Miniſter dayly to repeate all theſe things before mentioned, but beginning with ſome manner of confeſſion, to proceed to the Sermon, which ended, he either uſeth the Prayer for all eſtates before mentioned, or elſe prayeth, as the Spirit of God ſhall move his heart, framing the ſame according to the time and matter which he hath intreated of. And if there ſhall be at any time any preſent plague, famine, peſtilence, warr, or ſuch like, which be evident tokens of Gods wrath, as it is our part, to acknowledge our ſins to be the occaſion thereof, ſo are we appointed by the Scriptures to give our ſelves to mourning, faſting, and prayer, as the meanes to turne away Gods heavy diſpleaſure. Therefore it ſhall be convenient, that the Miniſter at ſuch time, doe not only admoniſh the people thereof, but alſo uſe ſome formes of prayer, according as the preſent neceſſity requireth, to the which he may appoint, by a common conſent, ſome ſeverall day after the Sermon, weekly to be obſerved.*

Levi. 26. Deut. 28. 1 King. 8. 2 Chr. 24.

¶ *Theſe Prayers that follow, are uſed in the French Church of Geneva: the firſt ſerveth for Sunday after the Sermon, and the other that followeth, is ſaid upon Wedneſday, which is the day of Common Prayer.*

Another manner of Prayer after the Sermon.

ALmighty God and Heavenly Father, ſince thou haſt promiſed to grant our requeſts which we ſhall make unto thee in the Name of our Lord Ieſus Chriſt thy welbeloved Sonne: and we are alſo taught by him and his Apoſtles to aſſemble our ſelves in his name, promiſing that he will be among us, and make intercеſſion for us unto thee, for the obtaining of all ſuch things as we ſhall agree upon here in Earth: we therefore (having firſt thy Commandement to pray for ſuch as thou haſt

haſt appointed rulers and governours over us, and alſo for all things needfull both for thy people, and for all ſorts of men, foraſmuch as our faith is grounded on thine holy word and promiſes, and that we are here gathered togeather before thy face and in the Name of thy Sonne our Lord Ieſus) we, I ſay, make our earneſt ſupplication unto thee, our moſt mercifull God and bountifull Father, that for Ieſus Chriſts ſake our only Saviour and Mediator, it would pleaſe thee of thine infinite mercy, freely to pardon our offences, and in ſuch ſort to draw and lift up our hearts and affections towards thee, that our requeſts may both proceede of a fervent minde, and alſo be agreeable unto thy moſt bleſſed will and pleaſure, which is only to be accepted.

(.) We beſeech thee therefore, O Heavenly Father, as touching all Princes and Rulers, unto whom thou haſt committed, the adminiſtration of thy juſtice, and namely, as touching the excellent eſtate of the Kings Majeſty and all his honorable counſell with the reſt of the Magiſtrates and commons of the Realme, that it would pleaſe thee to grant him thine holy Spirit, and increaſe the ſame, from time to time in him, that he may with a pure Faith acknowledge Ieſus Chriſt thine only Sonne our Lord, to be King of all Kings, and Governour of all Governours, even as thou haſt given all power unto him both in Heaven and in Earth: and ſo give himſelfe wholy to ſerve him, and to advance his Kingdome in his Dominions, (ruling by thy Word his ſubjects, which be thy Creatures, and the ſheepe of thy paſture) that we being maintained in peace and tranquillity, both here and every where, may ſerve thee in all holineſſe and vertue: and finally being delivered from all feare of enemies, may render thanks unto thee all the dayes of our life.

We beſeech thee alſo, moſt deare Father and Saviour, for all ſuch as thou haſt appointed Miniſters unto thy faithfull people, and unto whom thou haſt committed the charge of ſouls, and the Miniſtry of thine holy Goſpell, that it would pleaſe thee ſo to guide them with thine holy Spirit, that they may be found faithfull and zelous of thy glory, directing alwayes their whole ſtudies unto this end, that the poore ſheepe which be gon aſtray out of the flock, may be ſought out and brought againe unto the Lord Ieſus, who is the chiefe Shepherd and head

head of all Bishops; to the intent they may from day to day grow and increase in him unto all righteousnesse and holinesse; and on the other part, that it would please thee to deliver all thy Churches from the danger of ravening Wolves, and from hirelings, who seeke their own ambition and profit, and not the setting foorth of thy glory only, and the safegard of thy flock.

Moreover, wee make our prayers unto thee, O Lord God, most mercifull Father, for all men in generall, that as thou wilt be known to be the Saviour of all the World by the redemption purchased by thine only Sonne Iesus Christ: even so that such as have beene hitherto holden captive in darkenesse and ignorance for lack of the knowledge of thy Gospell, may through the preaching thereof, and the cleare light of thine holy Spirit, be brought into the right way of salvation, which is to know that thou art only very God, and that he, whom thou hast sent, is Iesus Christ: likewise that they whom thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy Word, may continually increase in godlinesse, and be plenteously inriched with spirituall benefits: so that we may altogether worship thee, both with heart and mouth, and render due honor and service unto Christ our Master, King and Law-maker.

In like manner, O Lord of all true comfort, we commend unto thee in our prayers all such persons, as thou hast visited and chastised by thy crosse and tribulation, all such people as thou hast punished with pestilence, war, or famine, and all other persons afflicted with poverty, imprisonment, sickenesse, banishment, or any like bodily adversity, or hast otherwise troubled and afflicted in spirit: that it would please thee to make them perceive thy fatherly affection toward them, that is, that these crosses be chastisings for their amendment, to the intent that they should unfainedly turne unto thee, and so by cleaving unto thee might receive full comfort and be delivered from all manner of evill. But especially we commend unto thy divine protection all such which are under the tyranny of Antichrist, and both lack this food of life, and have not liberty to call upon thy Name in open assembly: chiefly our poore brethren which are imprisoned and persecuted by the enemies of thy Gospell, that it would please thee, O Father of consolations, to strengthen them by the power of thine holy Spirit, in such

ſort as they never ſhrinke backe, but that they may conſtantly perſevere in thine holy vocation, and ſo to ſuccour and aſſiſt them as thou knoweſt to be moſt expedient, comforting them in their afflictions, maintaining them in thy ſafegard againſt the rage of Wolves, and increaſing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

If the Lords Supper bee Miniſtred, then is here added this clauſe.

Finally, O Lord God moſt deare Father, we beſeech thee to graunt unto us alſo, which are here gathered together in the Name of thy Sonne Ieſus, to heare his word preached, * that we may acknowledge truly and without hypocriſie, in how miſerable a ſtate of perdition we are in by nature, and how worthily we procure unto our ſelves everlaſting damnation, heaping up from time to time thy grievous puniſhments toward us, through our wicked and ſinfull life, to the end that (ſeeing there remaineth no ſparke of goodneſſe in our nature, and that there is nothing in us, as touching our firſt Creation, and that which we receive of our parents, meete to enjoy the heritage of Gods Kingdome) we may wholy render up our ſelves with all our hearts and with an aſſured confidence unto thy dearely beloved Sonne Ieſus our Lord, our only Saviour and Redeemer, to the intent that he dwelling in us, may mortifie our old man, that is to ſay, our ſinfull affections, and that we may be renewed into a more godly life, whereby thine holy Name (as it is worthy of all honor) may be advanced and magnified throughout the World, and in all places: likewiſe that thou mayſt have the tuition and governance over us, and that we may learne dayly more and more to humble and ſubmit our ſelves unto thy Majeſty, in ſuch ſort that thou maiſt be counted King and governour over all, guiding thy people with the Scepter of thy word, and by the vertue of thine holy Spirit, to the confuſion of thine enemies, through the might of thy truth and righteouſneſſe, ſo that by this meanes all power and height which withſtandeth thy glory, may be continually throwen downe, and aboliſhed, unto ſuch time, as the full and perfect face of thy Kingdome ſhall appeare, when thou ſhalt ſhew thy ſelfe in judgement in the perſon of thy Son: whereby alſo we with the reſt of thy Creatures, may render unto thee perfect and true obedience, even as thine heavenly Angels do apply themſelves only to the performing of thy Commandements:

* And to celebrate his holy Supper.

Hallowed bee thy Name.

Thy Kingdome come.

Thy will be done.

ments: so that thine only will may be fulfilled without any contradiction, and that every man may bend himselfe to serve and please thee, renouncing their own wills, with all the affections and desires of the flesh. Grant us also, good Lord, that we thus walking in the love and dread of thine holy Name, may be nourished through thy goodnesse, and that we may receive at thine hands all things expedient and necessary for us, and so use thy gifts peaceably and quietly, to this end, that when we see that thou hast care of us, we may the more affectuously acknowledge thee to be our Father, looking for all good gifts at thine hand, and by withdrawing and pulling back all our vaine confidence from Creatures, may set it wholy upon thee, and so rest only in thy most bountiful mercy. And forsomuch as whiles we continue here in this transitory life, we are so miserable, so fraile, and so much enclined unto sin, that we fall continually and swarve from the right way of thy Commandements, we beseech thee par. on us our innumerable offences, whereby we are in danger of thy judgement and condemnation, and forgive us so freely, that death and sin may hereafter have no title against us, neither lay unto our charge the wicked roote of sin, which doth evermore remaine in us: but grant that by thy Commandement we may forget the wrongs which other do unto us, and in stead of seeking vengeance, may procure the wealth of our enemies. And forasmuch as of our selves we are so weake, that we are not able to stand upright one minute of an houre, and also that we are so belayd, and assaulted evermore with such a multitude of so dangerous enemies, that the devill, the World, sin, and our own concupiscences do never leave off to fight against us: let it be thy good pleasure to strengthen us with thy holy Spirit, and to arme us with thy grace, that thereby we may be able constantly to withstand all tentations, and to persevere in this spirituall battel against sin, untill such time as we shall obtaine the full victory, and so at length may triumphantly rejoyce in thy Kingdom, with our Captaine and governour Jesus Christ our Lord.

Give us this day our daily bread.

And forgive us our trespasses.

And lead us not into tentation.

¶ *This Prayer following is used to be said after the Sermon on the day which is appointed for common Prayer: and it is very proper for our state and time, to move us to true repentance, and to turne back Gods sharpe rods which yet threaten us.*

Another Prayer.

GOd Almighty and Heavenly Father, we acknowledge in our consciences and confesse, as the truth is, that we are not worthy to lift up our eyes unto Heaven, much lesse meete to come into thy presence, and to be bold to thinke that thou wilt heare our Prayers, if thou have respect to that which is in us: for our consciences accuse us, and our own sins doe beare witnesse against us: yea, and we know that thou art a righteous Iudge, which doest not count sinners righteous, but punishest the faults of such as transgresse thy Commandements. Therefore, O Lord, when we consider our whole life, we are confounded in our own hearts, and cannot chuse but be beaten down, and as it were despaire, even as though we were already swallowed up in the deepe goulfe of death. Notwithstanding, most mercifull Lord, since it hath pleased thee of thine infinite mercy, to command us to call upon thee for helpe, even from the deepe bottome of Hell: and that the more lack and default we feele in our selves, so much the rather we should have recourse unto thy Soveraigne bounty: since also thou hast promised to heare and accept our requests and supplications without having any respect to our worthinesse, but only in the Name, and for the merits of our Lord Iesus Christ, whom alone thou hast appointed to be our intercessor and advocate: we humble our selves before thee, renouncing all vaine confidence in mans helpe, and cleave only to thy mercy, and with full confidence call upon thine holy Name to obtaine pardon for our sins.

First,

First, O Lord, beſides the innumerable benefits which thou doeſt univerſally beſtow upon all men in Earth, thou haſt given us ſuch ſpeciall graces, that it is not poſſible for us to rehearſe them, no nor ſufficiently to conceive them in our minds. As namely, it hath pleaſed thee to call us to the knowledge of thine holy Goſpell drawing us out of the miſerable bondage of the Devill, whoſe ſlaves we were, and delivering us from moſt curſed idolatry and wicked ſuperſtition, wherein we were plunged, to bring us into the light of thy truth. Notwithſtanding ſuch is our obſtinacy and unkindneſſe, that not only we forget thoſe thy benefits, which we have received at thy bountifull hand: but have gone aſtray from thee, and have turned our ſelves from thy Law, to goe after our own concupiſcence and luſts, and nether have given worthy honor and due obedience to thine holy word, nether have advanced thy glory, as our duty required. And although thou haſt not ceaſed continually to admoniſh us moſt faithfully by thy word, yet we have not given eare to thy fatherly admonition.

Wherefore, O Lord, we have ſinned and have grievouſly offended againſt thee, ſo that ſhame and confuſion appertaineth unto us: and we acknowledge that we are altogether guilty before thy judgement, and that if thou wouldeſt intreat us according to our demeſits, we could looke for none other then death and everlaſting damnation. For although we would goe about to cleare and excuſe our ſelves, yet our own conſcience would accuſe us, and our wickednеſſe would appeare before thee to condemne us. And in very deede, O Lord, we ſee by the corrections which thou haſt already uſed towards us, that we have given thee great occaſion to be diſpleaſed with us: for ſeeing that thou art a juſt and an upright judge, it can not be without cauſe, that thou puniſheſt thy people. Wherfore, foraſmuch as we have felt thy ſtripes, we acknowledge that we have juſtly ſtirred up thy diſpleaſure againſt us, yea; and yet we ſee thine hand lifted up to beate us a freſh: for the rods and weapons wherewith thou art accuſtomed to execute thy vengeance, are already in thine hand: and the threatnings of thy wrath, which thou uſeſt againſt the wicked ſinners, be in full readineſſe.

Now though thou ſhouldeſt puniſh us, much more grievouſly, then thou haſt hitherto done, and that, whereas we

have received one ſtripe, thou wouldeſt give us an hundred: yea, if thou wouldeſt make the curſes of thine old Teſtament, which came then upon thy people Iſrael, to fall upon us, we confeſſe that thou ſhouldeſt doe therein very righteouſly, and wee can not deny, but wee have fully deſerved the ſame.

Yet Lord, for ſomuch as thou art our Father, and we be but Earth and ſlyme: ſeeing thou art our maker, and we the workemanſhip of thine Hands: ſince thou art our Paſtor, and we thy flock: ſeeing alſo that thou art our Redeemer, and we are the people whom thou haſt bought: finally, becauſe thou art our God, and we thy choſen heritage, ſuffer not thine anger ſo to kindle againſt us, that thou ſhouldeſt puniſh us in thy wrath, neither remember our wickedneſſe, to the end to take vengeance thereof, but rather chaſtiſe us gently according to thy mercy.

Truth it is, O Lord, that our miſdeeds have enflamed thy wrath againſt us, yet conſidering that we call upon thy Name, and beare thy marke and badge, maintaine rather the worke that thou haſt begun in us by thy free grace, to the end that all the World may know that thou art our God and Saviour. Thou knoweſt that ſuch as be dead in grave, and whom thou haſt deſtroyed and brought to confuſion, will not ſet forth thy praiſes, but the heavy ſoules, and comfortleſſe, the humble hearts, the conſciences oppreſſed and loden with the grievous burthen of their ſins, and therefore thirſt after thy grace, they ſhall ſet forth thy glory and praiſe.

Thy people of Iſrael oftentimes provoked thee to anger through their wickedneſſe, whereupon thou didſt, as right required, puniſh them: but ſo ſoone as they acknowledged their offences, and returned to thee, thou didſt receive them alwayes to mercy: and were their enormities and ſins never ſo grievous, yet for thy covenants ſake, which thou hadſt made with thy ſervants Abraham, Iſaak, and Iakob, thou haſt alwayes withdrawn from them the rods, and curſes which were prepared for them, in ſuch ſort that thou didſt never refuſe to heare their Prayers.

We have obtained by thy goodneſſe a far more excellent Covenant which we may alledge, that is, the covenant which thou firſt madeſt and eſtabliſh'ſt by the Hand of Ieſus our Saviour,

our, and was also by thy Divine providence written with his Blood, and sealed with his Death and Passion.

Therefore, O Lord, we renouncing our selves, and all vaine confidence in mans helpe, have our only refuge to this thy most blessed Covenant, whereby our Lord Iesus, through the offering up of his body in sacrifice, hath reconciled us unto thee. Behold therefore, O Lord, in the face of thy Christ, and not in us, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine upon us to our great comfort and assured salvation: and from this time forward vouchsafe to receive us under thine holy tuition, and governe us with thine holy Spirit, whereby we may be regenerate anew unto a far better life, so that thy Name may be sanctified.

Thy Kingdome come, Thy will be done even in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our debtes, even as we forgive our debters: And lead us not into tentation, but deliver us from evill: For thine is the Kingdome, and the power and the glory, for ever and ever, Amen.

And albeit we are most unworthy in our own selves, to open our mouths, and to intreate thee in our necessities, yet for so much as it hath pleased thee to command us to pray one for another, we make our humble prayers unto thee for our poore brethren, and members, whom thou dost visite and chastise with thy Rods and corrections, most instantly desiring thee, to turne away thine anger from them. Remember, O Lord, we beseech thee, that they are thy children, as we are: and though they have offended thy Majesty, yet that it would please thee not to cease to proceede in thine accustomed bounty and mercy, which thou hast promised should evermore continue towards thine Elect. Vouchsafe therefore, good Lord, to extend thy pity upon all thy Churches, and towards all thy people, whom thou dost now chastise either with Pestilence, or War, or such like thine accustomed Rods, whether it be by sickenesse, prison or poverty, or any other affliction of conscience and minde: that it would please thee to comfort them as thou knowest to be most expedient for them, so that thy Rods may be instructions for them to assure them of thy favour, and for

their amendment, when thou ſhalt give them conſtancy and patience, and alſo aſwage and ſtay thy corrections: and ſo at length by delivering them from all their troubles, give them moſt ample occaſion to rejoyce in thy mercy, and to praiſe thine holy Name: chiefly that thou wouldeſt, O Lord, have compaſſion aſwell on all, as on every one of them that employ themſelves for the maintainance of thy truth: ſtrengthen them O Lord, with an invincible conſtancy, defend them, and aſſiſt them in all things and every where: overthrow the crafty practiſes and conſpiracies of their enemies and thine, bridle their rage, and let their bould enterpriſes which they undertake againſt thee and the members of thy Sonne turne to their own confuſion: and ſuffer not thy Kingdome of Chriſtians to be utterly deſolate, nether permit that the remembrance of thine holy Name be cleane aboliſhed in Earth, nor that they, among whom it hath pleaſed thee to have thy praiſes celebrated, be deſtroyed, and brought to nought, and that the Turkes, Pagans, Papiſts, and other Infidels might boaſt themſelves therby and blaſpheme thy Name.

PRAYERS VSED IN THE Churches of *Scotland*, in the time of their perſecution by the Frenchmen, but principally when the Lords Table was to be miniſtred.

ETernall and everliving God, Father of our Lord Ieſus Chriſt, we thy Creatures and the workmanſhip of thine own hands, ſometimes dead by ſin, and thrall to Satan by meanes of the ſame, but now of thy meere mercy called to liberty and life, by the preaching of thine Evangel, doe take upon us this boldneſſe, (not of our ſelves, but of the Commandement of thy deare Sonne our Lord Ieſus Chriſt) to powre forth before thee the petitions and complaints of our troubled hearts, oppreſſed with feare and wounded with ſorrow. True it is, O Lord, that we are not worthy to appeare in thy preſence, by the reaſon of our manifold offences, nether yet are we worthy to obtaine any comfort of thy hands, for any righteouſnes that is in us.

But ſeeing, O Lord, that to turne back from thee, and not to call for thy ſupport in the time of our trouble, it is the enterance to death, and the plaine way to deſperation: we therefore confounded in our ſelves (as the people that on all ſides is aſſaulted with ſorrowes) doe preſent our ſelves before thy Majeſty, as our Soveraigne Captaine and only Redeemer Ieſus Chriſt hath commanded us, in whoſe name, and for whoſe obedience, we humbly crave of thee remiſſion of our former iniquities, aſwell committed in matters of Religion, as in our lives and converſation. The examples of others that have called unto thee in their like neceſſities, give unto us experience, that thou wilt not reject us, nether yet ſuffer us for ever to be confounded. Thy people Iſrael did often times decline from thy Lawes, and did follow the vanity of ſuperſtition and idolatry, and oftentimes didſt thou correct and ſharply puniſh them, but thou didſt never utterly deſpiſe them, when in their miſeries unfainedly they turned unto thee. Thy Church of the Iewes were ſinners, O Lord, and the moſt part of the ſame did conſent to the death of thy deare Sonne our Lord Jeſus Chriſt, and yet didſt not thou deſpiſe their prayers, when in the time of their grievous perſecution they called for thy ſupport. O Lord, thou haſt promiſed no leſſe to us, then thou haſt performed to them, and therefore take we boldneſſe at thine own Commandement, and by the promiſe of our Lord Ieſus Chriſt, moſt humbly do crave of thee, that as it hath pleaſed thy mercy, partly to remove our ignorance and blindneſſe, by the light of thy bleſſed Evangell, that ſo it may pleaſe thee to continue the ſame light with us, till that thou deliver us from all calamitie and trouble. And for this purpoſe, O Lord, it will pleaſe thee to thruſt out faithfull workemen in this thy harveſt within this Realme of *Scotland*, to the which after ſo long darkneſſe of Papiſtry and ſuperſtition, thou haſt offered the truth of thine Evangel in all pureneſſe & ſimplicity: continue this thy grace with us, O Lord, and purge this Realme from all falſe teachers, from dum dogs, diſſembled hypocrits, cruell Wolves, and all ſuch as ſhew themſelves enemies to thy true Religion. (.)

But now, O Lord, the dangers which appeare and the trouble which increaſeth by the cruell tyranny of forſworne ſtrangers, compelleth us to complaine before the Throne

of thy mercy, and to crave of thee protection and defence againſt their moſt injuſt perſecution. That Nation, O Lord, for whoſe pleaſure and for defence of whom we have offended thy Majeſty, and violated our faith, oft breaking the leagues of unity and concord, which our Kings and governours have contracted with our neighbours: that Nation, O Lord, for whoſe alliance our fathers and predeceſſors have ſhed their blood, and we (whom now by tyranny they oppreſſe,) have oft ſuſtained the hazard of battell: that Nation finally to whom alwayes we have beene faithfull, now after their long practiſed deceit, by manifeſt tyranny doe ſeeke our deſtruction, worthily and juſtly mayſt thou, O Lord, give us to be ſlaves unto ſuch tyrants, becauſe for the maintainance of their friendſhip, we have not feared to breake our ſolemne othes made unto others, to the great diſhonour of thine holy Name: and therefore juſtly mayeſt thou puniſh us by the ſame Nation for whoſe pleaſure we feared not to offend thy divine Majeſty. In thy preſence, O Lord, we lay for our ſelves no kinde of excuſe, but for thy deare Sonne Ieſus Chriſts ſake, we cry for mercy, pardon and grace. Thou knoweſt, O Lord, that their crafty wits, in many things have abuſed our ſimplicity: for under pretence of the maintenance of our liberty, they have ſought, and have found the way (unleſſe thou alone confound their counſels) to bring us in their perpetuall bondage. And now the rather, O Lord, doe they ſeeke our deſtruction, becauſe we have refuſed that Roman Antichriſt, whoſe Kingdome they defend, in dayly ſheading the blood of thy Saints. In us, O Lord, there is no ſtrength, no Wiſdome, no number nor judgement, to withſtand their force, their craft, their multitude and diligence: and therefore, looke thou upon us, O Lord, according to thy mercy. Behold the tyranny uſed againſt our poore brethren and ſiſters, and have thou reſpect to that deſpiteſull blaſphemy which unceſſantly they ſpew forth againſt thine eternall truth. Thou haſt aſſiſted thy Church even from the beginning, and for the deliverance of the ſame, thou haſt plagued the cruell perſecutors from time to time. Thy hand drowned Pharao: Thy ſword devoured Amalec: Thy power repulſed the pride of Senacherib: And thine Angell ſo plagued Herod, that Wormes and Lice were puniſhers of his pride. O Lord, thou remaineſt one for ever, thy nature is unchangeable,

able, thou canſt not but hate cruelty, pride, oppreſſion and murther, which now the men whom we never offended pretend againſt us: Yea farther, by all meanes they ſeeke to baniſh from this Realme thy deare Sonne our Lord Ieſus Chriſt, the true preaching of his word and faithfull Miniſters of the ſame, and by tyranny they pretend to maintaine moſt abhominable idolatry, and the pompe of that Roman Antichriſt. Looke thou therefore upon us, O Lord, in the multitude of thy mercies, ſtretch out thine Arme, and declare thy ſelfe Protector of thy truth, repreſſe the pride, and dant thou the fury of theſe cruell perſecutors: ſuffer them never ſo to prevaile againſt us, that the brightneſſe of thy word be extinguiſhed in this Realme, but whatſoever thou haſt appointed in thine eternall counſell to become of our bodies: yet we moſt humbly beſeech thee for Ieſus Chriſts thy Sonnes ſake, ſo to maintaine the purity of thine Evangel within this Realme, that we and our poſterity may enjoy the fruition thereof, to the praiſe and glory of thine holy Name, and to our everlaſting comfort. And this we moſt affectiouſly deſire of thy mercy, by the merits, and interceſſion of our Lord Ieſus Chriſt. To whom with thee and the holy Ghoſt be all honour, glory, praiſe, and benediction, now and ever. So be it.

This is added ſo oft as the Lords Table is Miniſtred.

NOw laſt, O Lord, we that be here aſſembled to celebrate the Supper of thy deare Sonne our Lord Chriſt, who did not only once offer his Body, and ſhead his Blood upon the Croſſe for our full redemption: but alſo to keepe us in recent memory of that his ſo great a benefit, provided that his Body and Bloud ſhud be given to us to the nouriſhment of our ſoules: We, I ſay, that preſently are conuened, to be partakers of that his moſt holy Table, moſt humbly doe beſeech thee, to grant us grace, that in ſincerity of heart, in true faith, and with ardent and unfained zeale, we may receive of him ſo great a benefit, to wit, that fruitfully we may poſſeſſe his Body and

and his Blood, yea, Ieſus Chriſt himſelfe very God and very man, who is that Heavenly Bread which giveth life unto the World. Give us grace O Father, ſo to eate his fleſh and ſo to drinke his blood, that hereafter we live no more in our ſelves, and according to our corrupt nature, but that he may live in us, to conduct and guide us to that moſt bleſſed life that abideth for ever.

Grant unto us O Heavenly Father, ſo to celebrate this day the bleſſed memory of thy deare Sonne, that we may be aſſured of thy favour and grace towards us. Let our Faith ſo be exerciſed, that not only we may feele the increaſe of the ſame, but alſo, that the cleare confeſſion thereof, with the good works proceeding of it, may appeare before men to the praiſe and glory of thine holy Name, which art God everlaſting bleſſed for ever. So be it.

¶ A thankeſgiving unto God after our deliverance from the tyranny of the Frenchmen, with Prayers made for the continuance of the peace betwixt the Realmes of England and Scotland.

NOw, Lord, ſeeing that we injoy comfort both in body and Spirit, by reaſon of this quietneſſe of thy mercy granted unto us, after our moſt deſperate troubles, in the which we appeared utterly to have been overwhelmed: We praiſe and glorifie thy mercy and goodneſſe, who pitiouſly looked upon us when we in our own ſelves were utterly confounded. But ſeeing, O Lord, that to receive benefits at thy hands, and not to be thankfull for the ſame, is nothing elſe but a ſeale againſt us in the day of Iudgement; We moſt humbly beſeech thee, to grant unto us hearts ſo mindfull of the calamities paſt, that we continually may feare to provoke thy juſtice to puniſh us with the like or worſe plagues. And ſeeing that when we by our own power were altogether unable to have freed our ſelves from the tyranny of ſtrangers, and from the bondage and thraldome pretended againſt us, thou of thine eſpeciall goodneſſe didſt move the hearts of our neighbours (of whom we

had

had deſerved no ſuch favour) to take upon them the common burthen with us, and for our deliverance, not only to ſpend the lives of many, but alſo to hazard the eſtate and tranquillity of their Realme and common-wealth: Grant unto us, O Lord, that with ſuch reverence we may remember thy benefits receiued, that after this in our default, we never enter into hoſtility againſt the Realme and Nation of England. Suffer us never, O Lord, to fall to that ingratitude and deteſtable unthankfulneſſe, that we ſhall ſeeke the deſtruction and death of thoſe, whom thou haſt made inſtruments to deliver us from the tyranny of mercyleſſe ſtrangers. Diſſipate thou the counſells of ſuch as deceitfully travell to ſtirre the hearts of the inhabitants of either Realme againſt the other: Let their malicious practiſes be their owne confuſion, and grant thou of thy mercy that love, concord, and tranquillity, may continue and encreaſe amongſt the inhabitants of this Iſle, even to the comming of the Lord Ieſus Chriſt, by whoſe glorious Euangel, thou of thy mercy doſt call us both, to unity, peace and Chriſtian concord. The full perfection whereof we ſhall poſſeſſe in the fulneſſe of thy Kingdome, when all offences ſhall be removed, iniquity ſhall be ſuppreſſed, and thy choſen children be fully endued with that perfect glory, in the which now our Lord Ieſus reigneth. To whom with thee and the holy Ghoſt, be all honour praiſe and glory now and ever. So be it.

A PRAYER VSED IN THE aſſembly of the Church, aſwell particular as generall.

ETernall and everliving God, Father of our Lord Ieſus Chriſt, thou that of thine infinite goodneſſe, haſt choſen to thy ſelfe a Church, unto the which ever from the fall of man thou haſt manifeſted thy ſelfe, firſt by thine own voyce to Adam, next to Abraham and his ſeede, then to all Iſrael, by the publication of thy holy Law, and laſt by ſending of thy only Sonne our Lord Ieſus Chriſt, that great Angel of thy Counſell into this World, and clad with our nature, to teach unto us thy holy will, and to put an end to all Revelations and pro-

phecies: who also elected to himselfe Apostles, to whom after his Resurrection he gave commandement to publish and preach his Evangel to all Realmes and Nations, promising to be with them even to the end of the World: yea, and moreover, that whersoever two or three were gathered together in his Name, that he would be there in the midst of them, not only to instruct and teach them, but also to ratifie and confirme such things as they shall pronounce or decree by thy word. Seeing, O Lord, that this hath beene thy love and fatherly care towards thy Church, that not only thou plantedst it, rules and guides the chosen in the same by thine holy Spirit and blessed Word: but also that when the externall face of the same is pollured, and the visible body falleth to corruption, then thou of thy mercies, provideſt that it may be purged, and restored againe to the former purity, aswell in doctrine as in manners, whereof thou hast given sufficient document from age to age, but especially now, O Lord, after this publike defection from thy truth and blessed ordinance, which our Fathers and we have seene in that Romane Antichrist and in his usurped authority.

Now (I meane) O Lord, hast thou revealed thy selfe and thy beloved Sonne Iesus Christ, clearely to the World againe, by the true preaching of his blessed Evangel, which also of thy mercy is offered unto us within this Realme of Scotland, and of the same thy mercy hast made us Ministers, and burthened us with a charge within thy Church.

But, O Lord, when we consider the multitude of enemies that oppone themselves unto thy truth, the practises of Satan, & the power of those that resist thy Kingdome, together with our own weaknesse, few number and manifold imperfections; we cannot but feare the sudden way taking of this thy great benefit: and therefore, destitute of all worldly comfort, we have refuge to thy only mercy and grace, most humbly beseeching thee for Christ Iesus thy Sons sake, to oppone thine own power to the pride of our enemies, who cease not to blaspheme thine eternall truth.

Give unto us, O Lord, that presently are assembled in thy Name, such abundance of thy holy Spirit, that we may see those things that shall be expedient for the advancement of thy glory, in the midst of this perverse and stubborne gene-

tion,

tion, give us grace, O Lord, that univerſally among our ſelves, we may agree in the unity of true doctrine. Preſerve us from damnable errors, and grant unto us ſuch purity and cleanneſſe of life, that we be not ſlanderous to thy bleſſed Evangel.

Bleſſe thou ſo our weake labours, that the fruits of the ſame may redound to the praiſe of thy holy Name, to the profit of this preſent generation, and of the poſterity to come, through Ieſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honor and praiſe now and ever.

The order of Baptiſme.

The tranſgreſſion of Gods Ordinance is called iniquity, and idolatry, and is compared to witchcraft and ſorcery, 1 Sam. 15. How dangerous alſo it is to enterpriſe any thing raſhly, or without the warrant of Gods Word, the example of Saul, Oza, Oſias, Maadab & Abihu ought ſufficiently to warne us. 1 Sam. 13. 2 Sam. 6. 2 Chro. 25. Levi. 10. Num. 3.

¶ *Firſt note, that foraſmuch as it is not permitted by Gods Word, that women ſhould preach or Miniſter the Sacraments, and it is evident, that the Sacraments are not ordained of God to be uſed in private corners, as charmes, or ſorceries, but left to the Congregation, and neceſſarily annexed to Gods Word, as ſeales of the ſame: therefore The infant which is to be baptiſed, ſhall be brought to the Church on the day appointed, to common Prayer and preaching, accompanied with the father and Godfather. So that after the Sermon, the child being preſented to the Miniſter, he demandeth this queſtion.*

DOe you preſent this Child to be Baptiſed, earneſtly deſiring that he may be ingrafted in the myſticall body of Ieſus Chriſt? The anſwer.

Yea, we require the ſame.

The Miniſter proceedeth.

THen let us conſider, dearly beloved, how Almighty God hath not only made us his children by *a* adoption, and received us into the fellowſhip of his Church: but alſo hath promiſed that he will be our *b* God, and the God of our children unto the thouſandth generation, which thing is he confirmed to his

a Rom. 8. Gala. 4. Eph. 1.

b Gen. 17. & 20. 26. Deut. 7. Iſa. 59.

c Gen. 17. Rom. 4. d Colo. 2. Gala. 3. Acts. 2. e Acts 10.

his people of the old Testament by the Sacrament of c Circumcision, so hath he also renewed the same to us in his new Testament by the Sacrament of d Baptisme: doing us thereby to wit, that our infants appertaine to him by covenant, and therefore ought not to be defrauded of those holy signes and badges e whereby his children are knowne from Infidels and Pagans.

f Acts 2. 1 Cor. 7.

Neither is it requisite, that all those that receive this Sacrament, have the use of understanding and Faith, but chiefly that they be contained under the name of f Gods people: so that remission of sins in the blood of Christ Iesus doth appertaine unto them by Gods promise, which thing is most evident by Saint Paul, who pronounceth the children begotten and borne (either of the parents being faithfull) to be cleane and holy. Also our Saviour Christ admitteth children to his presence, imbracing and blessing them, which testimonies of the holy Ghost, assure us, that infants be of the number of Gods people, and that remission of sinnes doth also appertaine to them in Christ. Therefore without injury they cannot be debarred from the common signe of Gods children. And yet is not this outward action of such necessity, that the lack thereof should be hurtfull to their salvation, if that, prevented by death, they may not conveniently be presented to the Church. But we (having respect to that obedience, which Christians owe to the voyce and ordinance of Christ Iesus, who commanded to preach and baptise all without exception) do judge them only unworthy of any fellowship with him, who contemptuously refuse such ordinary meanes, as his wisdom hath appointed to the instruction of our dull senses.

g Mat. 3. 1 Pet. 3. h Ioh. 3. 1 Cor. 10. i Eph. 2 k Rom. 7. l Rom. 4. Gala. 3. Psal. 51. 1 Rom. 6. Gal. 3. As Iudas, Simon Magus, Hymenæus, Alexander, Phletus.

Furthermore it is evident, that Baptisme was ordained to be ministred in the element of g water, to teach us, that like as water outwardly doth wash away the filth of the body, so inwardly doth the vertue of Christs blood purge our soules from that corruption and deadly poison, wherewith h by nature we were infected, whose venemous dregges, although they continue in this our flesh, yet by the merits of his death, are not imputed unto us, because the justice of Iesus Christ is made i ours by Baptisme: not that we thinke any such vertue or power to be included in the visible water or outward action (for many have been baptised, and yet never inwardly purged)

but

but that our Saviour Christ, who commanded Baptisme to be
ministred, will by the power of his holy Spirit effectually worke
in the hearts of his elect in time convenient, all that is meant
and signified by the same. And this the Scripture calleth our
regeneration, which standeth chiefly in these two points, in
mortification, that is to say, a resisting of the rebellious lustes
of the flesh, and in newnesse of life, whereby we continually
strive to walke in that pureness and perfection, wherewith we
are clad in Baptisme.

And although we in the journey of this life be incumbred
with many enemies, which in the way assaile us, yet fight we
not without fruit. For this continuall battell which we fight
against sin, death and Hell, is a most infallable argument, that
God the Father, mindfull of his promise made unto us in Christ
Iesus, doth not only give us motions and courage to resist
them, but also assurance to overcome, and obtaine victory.
Wherefore, dearly beloved, it is not only of necessity that we
be once baptised, but also it much profiteth oft to be present at
the ministration thereof, that we (being put in minde of the
league and covenant made between God and us, that he will
be our God and we his people, he our father, and we his chil-
dren) may have occasion as well to call our lives past, as our
present conversation, and to prove ourselves, whether we
stand fast in the faith of Gods Elect, and continue wife, have
strayed from him through inordinate and ungodly living:
where if our consciences doe accuse us, yet by hearing the
loving promises of our Heavenly Father (who called all men
to mercy by repentance) we may from henceforth walke
more warily in our vocation. Moreover, and that brethren
and mothers may take hereby most singular comfort to see
your children thus received into the bosom of Christs Congre-
gation, whereby you are daily admonished, that ye nourish
and bring up the children of Gods favour and mercy, over
whom his fatherly providence doth watch continually, which
thing as it ought greatly to rejoyce you, knowing that nothing
can come unto them without his speciall pleasure, so ought it
to make you diligent and carefull to nurture and instruct them
in the true knowledge and feare of God. Wherein if you be
negligent, ye doe not only injury to our own children, but
ding from them the good will and protection of Almighty God

a Act. 2 13.
b Eph. 3.
1 Cor. 10.
Rom. 6.
Colos. 2.
c Eph. 3.
Col. 3.
Heb. 12.
d Ezech. 18.
Acts 11. 18.
2 Pet. 3.
Deut. 29.
e Mat. 18.
f Mat. 6.
Luke 12.
g Deut. 4.
6. 13.
Eph. 6.

their Father: but also heape damnation upon your selves, in suffering his children, bought with the blood of his deare Sonne, so traiterously for lack of knowledge to turne back from him. Therefore it is your duty, with all diligence to provide that your children in time convenient be instructed in all
t Gen. 18. Deut. 32. The true use of the Catechisme, to the execution whereof the fathers, and godfathers bind themselves.
t doctrine necessary for a true Christian: chiefely that they be taught to rest upon the justice of Christ Iesus alone, and to abhorre and flee all superstition, Papistry and idolatry. Finally, to the intent that we may be assured, that you the Father and the Surety consent to the performance hereof, declare here before God and the face of his Congregation the sum of that faith, wherein you believe, and will instruct this child.

¶ *Then the father or in his absence, the God-father, shall rehearse the Articles of his faith: which done, the Minister explaineth the same as after followeth.*

THe Christian Faith whereof now ye have briefly heard the sum, is commonly divided in twelue Articles: but that we may the better understand what is contained in the same, we shall divide it into foure principall parts. The first shall concerne God the Father. The Second Iesus Christ our Lord. The third shall expresse to us our faith in the holy Ghost. And the fourth and last shall declare what is our faith concerning the Church, and of the graces of God freely given to the same. First of God we confesse three things, to wit, that he is our Father, Almighty maker of Heaven and Earth. Our Father we call him, and so by faith believe him to be, not so much because he hath created us (for that we have common what the rest of Creatures, who yet are not called to the honor to have God to them a favourable Father) but we call him father, by reason of his free adoption, by the which he hath chosen us to life everlasting in Iesus Christ: and this his most singular mercy we preferre to all things earthly and transitory: for without this there is to mankind no felicity, no comfort, nor no finall joy: and having this we are assured that by the same love by the which he once hath freely chosen us, he shall

I believe in God the Father Almighty, maker of Heaven and Earth.

so

so conduct the whole course of our life, that in the end we shall possesse that immortall Kingdome that he hath prepared for his chosen children. For from this Fountaine of Gods free mercy or adoption, springeth our vocation, our justification, our continuall sanctification, and finally our glorification. As witnesseth the Apostle.

The same God our Father, we confesse Almighty, not only in respect of that he may do, but in consideration that by his power and godly wisdome are all creatures in Heaven and Earth, and under the Earth, ruled, guided and kept in that order that his eternall knowledge and will hath appointed them. And that is it which in the third part we do confesse, that he is Creator of Heaven and Earth, that is to say, that the Heaven and Earth, and the contents thereof are so in his hand, that there is nothing done without his knowledge, neither yet against his will, but that he ruleth them so, that in the end his godly name shall be glorified in them. And so we confesse and believe, that neither the Devils, nor yet the wicked of the World, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, either to prove and try our faith and patience, or else to stirr us to more fervent invocation of his Name, and to continuall meditation of that Heavenly rest and joy that abideth us after these transitory troubles. And yet shall not this excuse the wicked, because they never look in their iniquity to please God, nor yet to obey his will.

In Iesus Christ we confesse two distinct and perfect natures, to wit, the eternall God-head, and the perfect man-hood joyned together; so that we confesse and believe, that that eternall Word which was from the beginning, and by the which all things were created, and yet are conserved and kept in their being, did in the time appointed in the counsell of his Heavenly Father, receive our nature of a Virgine, by operation of the holy Ghost. So that in his conception we acknowledge and believe, that there is nothing but purity and sanctification, yea, even in so much as he is become our brother. For it behoved him that should purge others from their sinnes, to be pure and cleane from all spot of sin, even from this conception. And as we confesse and believe him conceived by the holy Ghost: so do we confesse and believe him to be borne of

And in Iesus Christ his only Sonne our Lord,

Conceived by the holy Ghost,

Borne of the virgin Mary.

a Virgin named Mary, of the tribe of Iuda, and of the family of David, that the promise of God and the prophecy might be fulfilled, to wit, that the seed of the Woman should breake down the Serpents head, and that a Virgin should conceive and beare a child, whose name should be Emanuel, that is to say, God with us. The name Iesus, which signifieth a Saviour, was given unto him by the Angell, to assure us, that it is he alone that saveth his people from their sins. He is called Christ, that is to say anoynted, by reason of the offices given unto him by God his Father, to wit, that he alone is appointed King, Priest, and Prophet. King in that, that all power is given to him in Heaven and earth, so that there is none other but he in Heaven nor Earth, that hath just authority and power, to make lawes to binde the consciences of men: nether yet is there any other that may defend our soules from the bondage of sin, nor yet our bodies from the tyranny of man: All this he doth by the power of his word, by the which he draweth us out of the bondage and slavery of Satan, and maketh us to reigne over sin, whiles that we live and serve our God in righteousnesse and holinesse of our life. A Priest, and that perpetuall and everlasting we confesse him, by reason that by the sacrifice of his own body, which he once offered up upon the Crosse, he hath fully satisfied the justice of his Father in our behalfe: so that whosoever seeketh any meanes besides his death & passion in Heaven or in Earth to reconcile unto them Gods favour, they do not only blaspheme, but also so far as in them is renounce the fruit and efficacy of that his only one sacrifice. We confesse him to be the only Prophet, who hath revealed unto us, the whole will of his Father in all things pertaining to our salvation. This our Lord Iesus, we confesse to be the only Sonne of God, because there is none such by nature, but he alone. We confesse him also our Lord, not only by reason we are his Creatures, but chiefly, because he hath redeemed us by his pretious blood, and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sin, death, hell and the divell, and hath made us Kings and Priests to God his Father.

Suffered under Pontius Pilate, was Crucified.

We further confesse and believe, that the same our Lord Iesus was accused before an earthly judge, Pontius Pilate: under whom albeit oft and divers times he was pronounced to be

be innocent, he ſuffered the death of the Croſſe, hanged upon a Tree betwixt two Thieves. Which death as it was moſt cruell and vile before the eyes of men: ſo was it accurſed by the mouth of God himſelfe, ſaying: Curſed is every one that hangeth on a Tree. And this kinde of death ſuſtained he in our perſon, becauſe he was appointed of God his Father to be our pledge, and he that ſhould beare the puniſhment of our tranſgreſſions. And ſo we acknowledge and believe, that he hath taken away that curſe and malediction that hanged on us by reaſon of ſin. He verily died rendring up his ſpirit into the hands of his Father, after that he had ſaid, Father into thy hands I commend my ſpirit. After his death, we confeſſe his body was buried. And that he deſcended to the Hell. But becauſe he was the author of life, yea, the very life it ſelfe, it was impoſſible that he ſhould be retained under the dolors of death. And therefore the third day he roſe againe, victor and conquerer of Death and Hell: by the which his Reſurrection, he hath brought life againe into the World, which he by the power of his holy Spirit, communicateth unto his lively members: ſo that now unto them corporall death is no death, but an entrance into that bleſſed life, wherein our head Ieſus Chriſt is now entred. For after that he had ſufficiently proved his Reſurrection to his Diſciples, and unto ſuch as conſtantly did abide with him to the death: he viſibly aſcended to the Heavens, and was taken from the eyes of men, and placed at the right Hand of God the Father Almighty, where preſently he remaineth in his glory, only head, only Mediator, and only advocate for all the members of his body. Of which we have moſt eſpeciall comfort. Firſt for that, that by his aſcenſion the Heavens are opened unto us, and an entrance made to us, that boldly we may appeare before the Throne of our Fathers mercy. And ſecondarily, that we know that his honor and authority is given unto Ieſus Chriſt our head in our name, and for our profit and utility. For albeit, that in body he now be in the Heaven, yet by the power of his ſpirit, he is preſent here with us, aſwell to inſtruct us, as to comfort and maintaine us in all our troubles and adverſities. From the which he ſhall finally deliver his whole Church, and every true member of the ſame, in that day when he ſhall viſibly appeare againe judge of the quick and the dead: For this finally we

Dyed and buried, hee deſcended into Hell

The third day he roſe againe from the dead.

He aſcended into Heaven, he ſitteth at the right Hand of God the Father Almighty

From thence he ſhal come to judge the quick and the dead.

confesse of our Lord Iesus Christ, that as he was seene visibly to ascend, and so left the World, as touching that body that suffred and rose againe: so do we constantly believe, that he shall come from the right Hand of his Father. When all eyes shall see him: yea, even those that have peirced him. And then shall be gathered aswell those that then shall be found alive, as that before have slept. Seperation shall be made, betwixt the Lambes and the Goates, that is to say, betwixt the elect
Mat. 25. and the reprobate: The one shall heare this joyfull voyce, Come yee blessed of my Father, possesse the Kingdome that is prepared for you, before the beginning of the World: The other shall heare that fearefull and irrevocable sentence, Depart from me ye workers of iniquity, to the fire that never shall be quenched. And for this cause this day, in the Scriptures is called the day of refreshing, and of the Revelation of all secrets: because that then the just shall be delivered from all miseries, and shall be possessed in the fulnesse of their glory. Contrariwise, the reprobate shall receive judgement and recompence of all their impiety, bee it openly or secretly wrought.

I believe in the Holy Ghost. As we constantly believe in God the Father, and in Iesus Christ, as before is said: So do we assuredly believe in the Holy Ghost, whom we confesse God equall with the Father and the Sonne, by whose working & mighty operation, our darknesse is removed, our eyes spirituall are illuminated, our soules and consciences sprinkled with the blood of Iesus Christ, and we retained in the truth of God, even to our lives end. And for these causes we understand, that this eternall spirit proceeding from the Father and the Sonne, hath in the Scriptures divers names. Sometimes called water, by reason of purgation, and giving strength to this our corrupt nature to bring forth good fruit: without whom this our nature should utterly be barren, yea, it should utterly abound in all wickednesse. Sometimes the same spirit is called fire, by reason of the illumination and burning heat of fire that he kindleth in our hearts. The same spirit also is called Oyle, or unction, by reason that his working mollifieth the hardnesse of our hearts, and maketh us receive the print of that image of Iesus Christ, by whom only we are sanctified.

We constantly believe, that there is, was, and shall be, even

even till the comming of the Lord Iesus, a Church, which is holy and universall, to wit, the Communion of Saints. This Church is holy, because it receiveth free remission of sinnes, and that by Faith only in the bleed of Iesus Christ. Secondly, because it being regenerat, it receiveth the spirit of sanctification, and power to walke in newnesse of life, and in good works, which God hath prepared his chosen to walke in. Not that we thinke that the justice of this Church, or of any member of the same, ever was, is, or yet shall be so full and perfect, that it needeth not to stoupe under mercy: but that because the imperfections are pardoned, and the justice of Iesus Christ imputed unto such as by true faith cleave unto him. Which Church we call universall, because it consisteth and standeth of all tongues and Nations, yea, of all estates and conditions of men and women, whom of his mercy God calleth from darknesse to life, and from the bondage and thraldome of sin, to his spirituall service and purity of life. Vnto whom also he communicateth his holy Spirit, giving unto them one Faith, one head and soveraigne Lord, the Lord Iesus, one Baptisme and right use of Sacraments: whose hearts also he knitteth together in love and Christian concord. To this Church holy and universall, we acknowledge and believe three notable gifts to be granted, to wit, Remission of sins which by true Faith must be obtained in this life. Resurrection of the flesh, which all shall have, albeit not in equall condition. For the reprobate (as before is sayd) shall rise, but to feare-full judgement and condemnation, and the just shall rise to be possessed in glory. And this Resurrection shall not be an imagination, or that one body shall rise for an other: but every man shall receive in his own body, as he hath deserved, be it good or evill. The just shall receive the life everlasting which is the free gift of God given and purchased to his chosen by Iesus Christ our only head and Mediator. To whom with the Father and the holy Ghost, be all honour and glory now and ever.

The holy Catholike Church, the Communion of Saints.

The forgivenesse of sinnes. The Resurrection of the Body and the life everlasting.

Then followeth this Prayer.

ALmighty and everlasting God, which of thine infinite mercy and goodnesse, hast promised unto us, that thou wilt not only be our God, but also the God and Father of our children, we beseech thee, that as thou hast vouchsafed to call us to be partakers of this thy great mercy in the [a] fellowship of Faith: so it may please thee to sanctifie with thy [b] Spirit, and to receive into the number of thy children this infant, whom wee shall baptise according to thy word, to the end that he comming to perfit age, may [d] confesse thee only the true God, and whom thou hast sent, Iesus Christ, and so serve him, and be [e] profitable unto his Church, in the whole course of his life, that after this life be ended, he may be brought as a lively member of his body unto the full fruition of thy [f] joyes in the Heavens, where thy Sonne our Saviour Christ reigneth World without end. In whose Name we pray as he hath taught us.

a Gal. 3. 1 Pet. 1. Phil. 3.
b Rom. 3. 2 Cor. 5. Rom 8. Eph. 2.
c Mat. 28. Mar. 16. Acts 2.
d Rom. 10. Ioh 17.
e Rom. 12. 2 Cor. 12. 1 Thess. 5
f 1 Cor. 2. Rom. 6. Tit. 3.

Our Father, &c.

¶ *When they have prayed in this sort, the Minister requireth the childs name, which knowen,*

He saith.

N. I baptise thee in the Name of the Father, of the Sonne, and of the holy Ghost.

¶ *And as he speaketh these words, he taketh water in his hand, and layeth it upon the childes forehead, which done, he giveth thankes, as followeth.*

FOrasmuch, most holy and mercifull Father, as thou dost not onely beautifie and blesse us with common benefits like

like unto the reſt of mankinde, but alſo heapeſt upon us moſt aboundantly rare and wonderfull gifts, of duty wee lift up our eyes and mindes unto thee, and give thee moſt humble thankes for thine infinit goodneſſe, which haſt not only numbred us among thy Saints, but alſo of thy free mercy doſt caſt our children unto thee, marking them with this Sacrament as a ſingular token and badge of thy love. Wherefore, moſt loving Father, though we be not able to deſerve this ſo great a benefit (yea, if thou wouldeſt handle us according to our merits, we ſhould ſuffer the puniſhment of eternall death and damnation) yet for Chriſts ſake we beſeech thee, that thou wilt confirme this thy favour more and more towards us, and take this infant into thy tuition and defence, whom we offer and preſent unto thee with common ſupplications, and never ſuffer him to fall to ſuch unkindneſſe, whereby he ſhould a loſe the force of Baptiſme, but that he may perceive thee continually to be his mercifull Father, through thine holy Spirit, working in his heart, by whoſe divine power hee may ſo prevaile againſt Satan, that in the end, obtaining the victory, he may be exalted into the liberty of thy Kingdom. So be it. a 2 Cor. 3.

The manner of the Lords Supper.

¶ *The day when the Lords Supper is miniſtred, which commonly is uſed once a moneth, or ſo oft as the Congregation ſhall thinke expedient, the Miniſter uſeth to ſay as followeth.*

LEt us marke, deare brethren, and conſider, how Ieſus Chriſt did ordaine unto us his holy Supper, according as S. Paul maketh rehearſall in the 11. Chapter of the firſt Epiſtle to the *Cor.* ſaying.

I have received of the Lord that which I have delivered unto you, to wit, that the Lord Ieſus the ſame night he was betrayed, tooke bread, and when he had given thankes, he brake it, ſaying, Take ye, eate ye, this is my body, which is broken for you, doe you this in remembrance of me. Likewiſe after

Supper, he tooke the Cup, saying, This Cup is the new Testament or covenant in my blood: do ye this so oft as ye shall drink thereof, in remembrance of me. For so oft as you shall eat this Bread, and drink of this Cup, ye shall declare the Lords death untill his comming. Therefore whosoever shall eat this Bread, and drinke the Cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord. Then let a man prove and try himselfe, and so let him eate of this Bread and drinke of this Cup: for whosoever eateth or drinketh unworthily, he eateth and drinketh his own damnation, for not having due regard and consideration of the Lords Body.

¶ *This done, the Minister proceedeth to the Exhortation.*

DEarely beloved in the Lord, forasmuch as we be now assembled to celebrate the holy communion of the body and blood of our Saviour Christ: let us consider these words of Saint Paul, how he exhorteth all persons diligently to try and examine themselves, before they presume to eate of that Bread and Drinke of that Cup. For as the benefit is great, if with a truely penitent heart, and lively faith we receive that holy Sacrament (for then we * spiritually eate the flesh of Christ, and drinke his blood: then we dwell in Christ, and Christ in us: we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily: for then we be guilty of the Body, and Blood of Christ our Saviour, we eate and drinke our owne damnation, not considering the Lords Body, we kindle Gods wrath against us, and provoke him to plague us with Diverse diseases and sundry kinds of Death.

* Joh. 6.

And therefore, in the Name and authority of the eternall God, and of his Sonne Jesus Christ, I excommunicate from this Table all blasphemers of God, all Idolaters, all murtherers, all adulterers, all that be in malice or envy, all disobedient persons to father or mother, Princes or Magistrates, Pastors, or Preachers, all thieves, and deceivers of their neighbours;

and

and finally, all ſuch as liue a life directly fighting againſt the will of God: charging them as they will anſwer in the preſence of him who is the righteous iudge, that they preſume not to prophane this moſt holy Table. And yet this I pronounce not to ſeclude any penitent perſon, how grieuous that euer his ſins before haue been, ſo that he feele in his heart vnfained repentance for the ſame: but only ſuch as continue in ſin without repentance. Neither yet is this pronounced againſt ſuch as aſpire to a greater perfection, then they can in this preſent life attaine vnto.

For albeit we feele in our ſelues much frailty and wretchednesse, as that we haue not our faith ſo perfit, and conſtant, as we ought, being many times ready to diſtruſt Gods goodneſſe through our corrupt nature, and alſo that wee are not ſo throughly giuen to ſerue God, neither haue ſo fervent a zeale to ſet forth his glory, as our duty requireth, feeling ſtill ſuch rebellion in our ſelues, that we haue neede daily to *a* fight againſt the luſts of our fleſh: yet neuertheleſſe, ſeeing that our Lord hath dealt thus mercifully with us, that he hath printed his *b* Goſpell in our hearts, ſo that we are preſerued from falling into deſperation and misbeliefe: and ſeeing alſo he hath indued us with a *c* will, and deſire to renounce and withſtand our own affections, with a longing for his righteouſneſſe and the keeping of his Commandements, we may be now right well aſſured, that thoſe defaults and manifold imperfections in us, ſhall be no hinderance at all againſt us, to cauſe him not to accept and impute us as worthy to come to his ſpirituall Table. For the end of our comming thither, is not to make *d* proteſtation that we are vpright or juſt in our liues, but contrariwiſe, we come to ſeeke our life and perfection in Ieſus Chriſt, acknowledging in the meane time, that we of our ſelues *e* be the children of wrath and damnation.

a Gal. 5.
b Heb. 8. Ierem. 31. Iſa. 59.
c Rom. 7. Phil. 2. 3.
d Luke 18.
e Eph. 2. 3. Luke 3.

Let us conſider then, that this Sacrament is a ſingular medicine for all poore ſick Creatures, a comfortable helpe to weake ſoules, and that our Lord requireth no other worthineſſe on our parts, but that we vnfainedly acknowledge our naughtineſſe, and imperfection. Then to the end that we may be worthy partakers of his merits, and moſt comfortable benefits (which *f* is the true eating of his fleſh and drinking of his blood) let us not ſuffer our minds to wander about the con-

f Ioh. 6.

consideration of these earthly and corruptible things (which we see present to our eyes, and feele with our hands) to seeke Christ bodily present in them, as if he were inclosed in the Bread or Wine, or as if these elements were turned and changed into the substance of his flesh and blood. For the only way to dispose our soules to receive nourishment, relieſe and quickning of his substance, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into Heaven, that we may find and receive Christ, where he *z* dwelleth undoubtedly very God, and very man, in the incomprehensible glory of his Father: to whom be all praise, honour and glory, now and ever, Amen.

z 1 Tim. 6.

Mat. 26. Mar. 14. Luke 22. 1 Cor. 11.

¶ *The exhortation ended, the Minister commeth downe from the Pulpit, and sitteth at the Table, every man and woman in like wise taking their place as occasion best serveth; then he taketh Bread and giveth thankes, either in these words following, or like in effect.*

b Revel. 5.

O Father of mercy and God of all consolation, seeing *b* all Creatures do knowledge and confesse thee as Governour and Lord, it becommeth us the workmanship of thine own hands at all times to reverence and magnifie thy godly Majesty: first, for that thou hast created us to thine own *i* image and similitude, but chiefly because thou hast delivered us from that everlasting *k* death and damnation, into the which Satan drew mankind by the meanes of sin: from the bondage whereof, neither man nor Angel was *l* able to make us free, but thou, O Lord, rich in mercy and infinite in goodnesse, hast provided our redemption to stand in thine only and welbeloved Sonne, whom of very *m* love thou didst give to be made man like *n* unto us in all things, sinne *o* except, that in his body he might receive the punishment of *p* our transgression, by his death to make *q* satisfaction to thy justice, and by his Resurrection to *r* destroy him that was author of death, and so to bring againe *s* life to the World, from the whole off-spring of *t* Adam most justly was exiled.

i Gen. 1. *k* Eph. 2. Gal. 1. Gen. 3. *l* Acts 4. Heb. 1. Revel. 5. *m* Ioh. 3. *n* Heb. 8. *o* Heb 4. *p* 1 Pet. 2. Isa. 43. 53. *q* Mat. 3. 17 Ierem. 3. Heb. 8. Rom. 5. *r* Heb. 2. *s* Ioh. 6. *t* Gen. 3. Rom. 5.

O Lord,

O Lord, we acknowledge that no Creature is able to *u* comprehend the length and breadth the deepeneſſe and height of that thy moſt excellent love, which moved thee to ſhew mercy where none was *x* deſerved: to promiſe and give life, where death had gotten victory: to receive us in thy grace, when we could do nothing but rebell againſt thy juſtice. O Lord, the blind dulneſſe of our corrupt nature will not ſuffer us ſufficiently to weigh theſe thy moſt ample benefits: yet nevertheleſſe at the *y* Commandement of Ieſus Chriſt our Lord, we preſent our ſelves to this his Table (which he hath left to be uſed in *z* remembrance of his death untill his comming againe) to declare and witneſſe before the World, that by him alone we have received *a* liberty, and life: that by him alone thou doſt acknowledge us thy children and *b* heires: that by him alone we have *c* enterance to the Throne of thy grace: that by him alone we are *d* poſſeſſed in our ſpirituall Kingdome, to eate and drinke at his *e* Table, with whom we have *f* converſation preſently in Heaven, and by whom our bodies ſhall be raiſed up againe from the duſt, and ſhall be placed with him in that endleſſe joy, which thou, O Father of mercy, haſt prepared for thine elect *g* before the Foundation of the World was layd. And theſe moſt ineſtimable benefits, we acknowledge and confeſſe to have received of thy *h* free mercy and grace, by thine only beloved Sonne Ieſus Chriſt: for the which therefore we thy Congregation, *i* moved by thine holy Spirit, render all thankes, praiſe and glory, for ever, and ever.

u Eph. 3.
x Eph. 2.
y Mat. 26. Luke 22. z 1 Cor. 11.
a Rom. 8. 1 Pet. 1. Eph. 3.
b Eph. 2. Heb. 4. Rom. 5. Ioh. 5. Gal. 5.
c Eph. 2.
d Mat. 25. Ioh. 14. Luke 12.
e Luke 22. Reve. 2.
f Phil. 3. Eph. 2.
g Eph. 1. Revel. 13.
h Rom. 3. Eph. 2. 1 Tit. 3.
i Rom. 8. Mat. 26.

¶ *This done, the Miniſter breaketh the Bread, and deliver-eth it to the people, who diſtribute and divide the ſame among themſelves, according to our Saviour Chriſts Commandement, and likewiſe giveth the Cup. During the which time, ſome place of the Scriptures is read, which doth lively ſet forth the death of Chriſt, to the intent that our eyes and ſenſes may not only be occupied in theſe outward ſignes of Bread and Wine, which are called the viſible word, but that our hearts and minds alſo may be fully fixed in the contemplation of the Lords death, which is by this holy Sacrament repreſented. And after the action is done, he giveth thankes, ſaying.*

MOst mercifull Father, we render to thee all praise, thanks and glory, for that it hath pleased thee of thy great mercies to grant unto us miserable sinners so excellent a gift and treasure, as to receive us into the fellowship and company of thy deare Sonne Iesus Christ our Lord whom thou hast delivered to death for us, and hast given him unto us, as a necessary food and nourishment unto everlasting life. And now we beseech thee also, O Heavenly Father, to grant us this request, that thou never suffer us to become so unkind, as to forget so worthy benefits, but rather imprint and fasten them sure in our hearts, that we may *a* grow and increase daily more and more in true faith, which continually is *b* exercised in all manner of good workes: and so much the rather, O Lord, confirme us in these *c* perillous dayes and rages of Satan, that we may constantly stand and continue in the confession of the same, to the advancement of thy *d* glory, which art God over all things blessed for ever. So be it.

a Luke 17.
b Gal 5.
c 1 Tim. 4. Eph. 5. 2 Pet. 3.
d Mat. 5. 1 Pet. 2.

¶ *The action thus ended, the people sing the* 103. *Psalme, My soule give laud, &c. or some other of thankesgiving: which ended, one of the blessings before mentioned, is recited, and so they rise from the Table and depart.*

To the Reader.

Why this order is observed rather then any other.

¶ *If so be that any would marvell why we follow rather this order, then any other in the administration of this Sacrament, let him diligently consider, that first of all we utterly renounce the error of the Papists. Secondly, we restore unto the Sacrament his own substance, and to Christ his proper place. And as for the words of the Lords Supper, we rehearse them, not because they should change the substance of the Bread or Wine, or that the repetition thereof with the intent of the sacrificer should make the Sacrament (as the Papists falsely believe) how they are read and pronounced,*

nounced, to teach us how to behave our ſelves in that action, and that Chriſt might witneſſe unto our Faith, as it were with his own mouth, that he hath ordained theſe ſignes for our ſpirituall uſe and comfort, we do firſt therefore examine our ſelves, according to Saint Pauls rule, and prepare our minds, that wee may be worthy partakers of ſo high myſteries. Then taking Bread wee give thankes, breake and diſtribute it, as Chriſt our Saviour hath taught us. Finally the miniſtration ended, we give thankes againe, according to his example, ſo that without his word and warrant, there is nothing in this holy action attempted.

THE FORME OF MARIAGE.

¶ *After the banes or contract hath been publiſhed three ſeverall dayes in the Congregation (to the intent that if any perſon have intereſt or title to either of the parties, they may have ſufficient time to make their chalenge) the parties aſſemble at the beginning of the Sermon, and the miniſter at time convenient ſaith as followeth.*

OF MARIAGE.

THE EXHORTATION.

DEarly beloved brethren, we are here gathered together in the ſight of God, and in the face of his Congregation, to knit and joyne theſe parties together in the honorable eſtate of Matrimony, which was inſtituted and authoriſed by God himſelfe in paradiſe, man being then in the ſtate of innocency. For what time God made Heaven and Earth, and all that is in them, and had created and faſhioned man alſo after his own ſimilitude and likeneſſe, unto whom he gave rule and Lordſhip over all the beaſts of the Earth, fiſhes of the Sea, and fowles of the ayre, he ſaid, It is not good that man live alone: let us make him an helper like unto himſelfe. And God brought

a fast sleepe upon him, and tooke one of his ribbes, and shaped Heva thereof, doing us thereby to understand, that man and wife are one body, one flesh and one blood: signifying also unto us, the *a* mysticall union that is betweene Christ and his Church, for the which cause man *b* leaveth his Father and Mother, and taketh him to his wife, to keepe company with her: the which also he ought to love, even as our Saviour loveth his Church, that is to say, his *c* elect and faithfull Congregation, for the which he gave his life.

a Eph. 5.
b Gen. 2. Mat. 19. Mar. 10. 2 Cor. 6.
c Ioh. 17. Rom. 5. Heb. 9. 1 Pet. 3.

And semblably also it is the *d* wives duty to study to please and obey her husband, serving him in all things that be godly and honest: for she is in subjection, and under the governance of her husband, so long as they continue both alive. And this holy Marriage, being a thing most honorable, is of such vertue and force, that thereby the husband hath no more right or power over his own body, but the wife: and likewise the wife hath no power over her own body, but the husband, forasmuch as God hath so knit them together in this mutuall society to the procreation of children, that they should bring them up in the feare of the Lord, and to the increase of Christs Kingdome.

d Eph. 5. Col. 3. 1 Pet 3. 1 Cor. 11. 1 Tim. 2.

Wherefore they that be thus coupled together by God, can not be severed or put apart, unlesse it be for a season with the assent of both parties, to the end to give themselves the more fervently to fasting and prayer, giving diligent heed in the meane time, that their long being apart be not a snare to bring them into the danger of Satan, through incontinency, and therfore to avoyd fornication every man ought to have his owne wife, and every woman her own husband: so that so many as cannot live chast, are *e* bound by the Commandement of God to marry, that thereby the holy *f* Temple of God, which is our bodies, may be kept pure and undefiled. For since our bodies are now become the very members of Iesus Christ, how horrible and detestable a thing is it, to make them the members of an harlot? Every one ought therefore to keepe his vessell in all *g* pureness and holinesse: for whosoever *h* polluteth and defileth the Temple of God, him will God destroy.

e Mat. 19. 1 Cor. 7.
f 1 Cor. 3. & 6. 2 Cor. 6. Levit. 26. 1 Pet. 1.
g 1 Thess. 4. Rom. 12. Eph. 5.
h 1 Cor. 3.

¶ *Here the Minister speaketh to the parties that shall bee maried, in this wise.*

I Require and charge you as you will answer at the day of judgement, when the secrets of all hearts shall be disclosed, that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull. 1 Cor. 4. Mat. 7. Rom. 2.

¶ *If no impediment be by them declared, then the Minister saith to the whole Congregation.*

I Take you to witnesse that be here present, beseeching you all to have good remembrance hereof: and moreover, if there be any of you, which knoweth that either of these parties be contracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

¶ *If no cause be alledged, the Minister proceedeth saying.*

Forasmuch as no man speaketh against this thing, you, *N.* shall protest here before God, and his holy Congregation, that you have taken, and are now contented to have, *N.* here present for your lawfull wife, promising to keepe her, to love and intreat her in all things according to the duty of a faithfull husband, forsaking all other, during her life, and briefly to live in an holy conversation with her, keeping faith and truth in all points, according as the word of God and his holy Gospel doth command.

The answer.

Even so I take her before God, and in the presence of this his Congregation.

The Minister to the spouse also saith.

YOu, N. shall protest here before the face of God, in the presence of this holy Congregation, that ye have taken, and are now contented to have N. here present for your lawfull husband, promising to him (subjection and obedience, forsaking all other, during his life, and finally to live in an holy conversation with him, keeping faith and truth in all points, as Gods word doth prescribe.

1 Cor. 11. Eph. 5. Coloss. 3. 1 Tim. 2. 1 Pet. 3. Esther. 2.

The answer.

Even so I take him before God, and in the presence of this his Congregation.

The Minister then saith.

GIve diligent eare then to the Gospell, that ye may understand how our Lord would have this holy contract kept and observed, and how sure and fast a knot it is, which may in no wise be loosed, according as we be taught in the 19. chap. of S. Matthewes Gospell.

THe Phārisies came unto Christ to tempt him and to grope his mind, saying, Is it lawfull for a man to put away his wife for every light cause? He answered, saying, Have ye not read, that he which created man at the beginning, made them male and female? saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twaine shal be one flesh, so that they are no more two, but are one flesh. Let no man therefore put asunder that, which God hath coupled together.

IF ye believe assuredly these words, which our Lord and Saviour did speake (according as ye have heard them now rehearsed out of the holy Gospell) then may you be certaine, that God hath even so knit you together in this holy state of wedlock. Wherefore apply your selves to live together in godly love, in Christian peace and good example, ever holding fast the band of charity without any breach, keeping faith and truth the one to the other, even as Gods Word doth appoint.

¶ *Then the Minister commendeth them to God, in this or such like sort.*

The Lord sanctifie and blesse you: the Lord powre the riches of his grace upon you, that ye may please him, and live together in holy love to your lives end. So be it.

¶ *Then is sung the* 128 *Psalme, Blessed are they that feare the Lord, &c. or some other appertaining to the same purpose.*

THE VISITATION OF THE SICKE.

BEcause the visitation of the sicke is a thing very necessary, and yet notwithstanding it is hard to prescribe all rules appertaining thereunto, We refer it to the discretion of the godly and prudent Minister, who, according as he seeth the patient afflicted, either may lift him up with the sweet promises of Gods mercy through Christ, if he perceive him much afraid of Gods threatnings: or contrariwise, if he be not touched with the feeling of his sins, may beate him down with Gods iustice: evermore like a skilfull Physition, framing his medicine according as the disease requireth: and if he perceive him to want any necessaries, he not only relieveth him according to his ability, but also provideth by others that he may be furnished sufficiently. Moreover the party that is visited, may at all times for his comfort send for the Minister: who doth not only make Prayers for him there presently, but also if so require, commendeth him in the publik prayers to the Congregation.

A PRAYER TO BE SAID in visiting of the sicke.

O Our good God, Lord and Father, the Creator and conserver of all things, the fountaine of all goodnesse and benignity,

benignity, like as (among other thine infinite benefits, which thou of thy great goodneſſe and grace doſt diſtribute ordinarily unto all men) thou giveſt them health of body, to the end that they ſhould th: better know thy great liberality, ſo that they might be the more ready to ſerve and glorifie thee with the ſame: ſo contrariwiſe, when we have ill-behaved our ſelves in offending thy Majeſty, thou haſt accuſtomed admoniſh us, & call us unto thee by divers and ſundry chaſtiſements, through the which it hath pleaſed thy goodneſſe to ſubdue and tame our fraile fleſh: but eſpecially by the grievous plagues of ſickneſſe and diſeaſes, uſing the ſame, as a meane, to awake and ſtir up the great dulneſſe and negligence that is in us all, and advertiſing us of our evill life by ſuch infirmities and dangers, eſpecially when as they threaten the very death, which (as aſſured meſſengers of the ſame,) are all to the fleſh full of extreame anguiſh and torments, although they be notwithſtanding to the ſpirit of the elect, as medicines both good and wholſome. For by them thou doſt move us to returne unto thee for our ſalvation, and to call upon thee in our afflictions, to have thine help, which art our deare and loving Father.

In conſideration whereof we moſt earneſtly pray unto thee our good God, that it would pleaſe thine infinite goodneſſe to have pity on this thy poore Creature whom thou haſt, as it were, bound and tyed to the bed by moſt grievous ſickneſſe, and brought to great extremity by the heavineſſe of thine hand.

O Lord, enter not into accompt with him, to render the reward due unto his workes, but through thine infinite mercy remit all his faultes, for the which thou haſt chaſtiſed him ſo gently, and behold rather the obedience which thy deare Sonne Ieſus Chriſt our Lord hath rendred unto thee, to wit, the ſacrifice which it pleaſed thee to accept as a full recompence for all the iniquities of them that receive him for their juſtice and ſanctification, yea, for their only Saviour.

Let it pleaſe thee, O God, to give him a true zeale and affection, to receive and acknowledge him for his only Redeemer, to the end alſo, that thou maiſt receive this ſick perſon to thy mercy, qualifyng all the troubles, which his ſinnes, the horror of death, and dreadfull feare of the ſame, may bring to his weake conſcience: neither ſuffer thou, O Lord, the aſſaults of

the

the mighty adverſary to prevaile, or take from him the comfortable hope of ſalvation, which thou giveſt to thy dearely beloved children.

And foraſmuch as we are all ſubject to the like ſtate and condition, and to be viſited with like battell when it ſhall pleaſe thee to call us unto the ſame: we beſeech thee moſt humbly, O Lord, with this thy poore Creature whom thou now preſently chaſtiſeſt, that thou wilt not extend thy rigorous judgement againſt him, but that thou wouldeſt vouchſafe to ſhew him thy mercy for the love of thy deare Sonne Ieſus Chriſt our Lord, who, having ſuffered the moſt ſhameſull, and extreme death of the Croſſe, bare willingly the fault of this poore patient, to the end that thou mighteſt acknowledge him, as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternall felicity in the company of thy bleſſed Angels: wherefore, O Lord, diſpoſe and move his heart to receive by thy grace with all meekneſſe, this gentle and fatherly correction, which thou haſt layed upon him, that he may indure it patiently and with willing obedience, ſubmitting himſelfe with heart and minde to thy bleſſed will and favorable mercy, wherein thou now viſiteſt him after this ſort for his profit and ſalvation. It may pleaſe thy goodneſſe, O Lord, to aſſiſt him in all his anguiſhes and troubles. And although the tongue and voyce be not able to execute their office in this behalfe to ſet forth thy glory: that yet at the leaſt, thou wilt ſtir up his heart to aſpire unto thee only, which art the only Fountaine of goodneſſe, and that thou faſt roote and ſettle in his heart, the ſweet promiſes which thou haſt made unto us, in Chriſt Ieſus thy Sonne our Saviour, to the intent he may remaine conſtant againſt all the aſſaults and tumults, which the enemie of our ſalvation may raiſe up to trouble his conſcience.

And ſeeing it hath pleaſed thee, that by the death of thy deare Sonne life eternall ſhould be communicated unto us, and by the ſhedding of his blood the waſhing of our ſinnes ſhould be declared, and that by his Reſurrection alſo, both juſtice and immortality ſhould be given us: it may pleaſe thee to apply this holy and wholſome medicine, to this thy poore Creature in ſuch extremity, taking from him all trembling and dreadfull

feare, and to give him a ſtout courage in the midſt of all his preſent adverſities.

And foraſmuch as all things, O Heavenly Father, be known unto thee, and thou canſt according to thy good pleaſure miniſter unto him all ſuch things as ſhall be neceſſary and expedient: let it pleaſe thee, O Lord, ſo to ſatisfie him by thy grace, as may ſeeme moſt meete unto thy Divine Majeſty.

Receive him, Lord, into thy protection: for he hath his recourſe and acceſſe to thee alone, and make him conſtant and firme in thy Commandements and Promiſes, and alſo pardon all his ſinnes both ſecret, and thoſe which are manifeſt: by the which he hath moſt grievouſly provoked thy wrath and ſevere judgements againſt him, ſo as in place of death (the which both he and all we have juſtly merited) thou wilt grant unto him that bleſſed life, which we alſo attend and looke for by thy grace and mercy.

Nevertheleſſe, O heavenly Father, if thy good pleaſure be that he ſhall yet live longer in this World: it may then pleaſe thee to augment in him thy graces, ſo as the ſame may ſerve unto thy glory: yea, Lord, to the intent he may conform himſelfe, the more diligently and with more carefulneſſe, to the example of thy Sonne Chriſt Ieſus: and that in renouncing himſelfe he may cleave fully unto him, who to give conſolation and hope unto all ſinners, to obtaine remiſſion of all their ſinnes and offences, hath caried with him, into the heavens, the Theefe which was crucified with him upon the Croſſe.

But if the time by thee appointed be come that he ſhall depart from us unto thee, make him to feele in his conſcience, O Lord, the fruit and ſtrength of thy grace, that thereby he may have a new taſte of thy Fatherly care over him, from the beginning of his life unto the very end of the ſame, for the love of thy deare Sonne Ieſus Chriſt our Lord.

Give him thy grace, that with a good heart and full aſſurance of faith, he may receive to his conſolation ſo great and excellent a treaſure, to wit, the remiſſion of his ſinnes in Chriſt Ieſus thy Sonne, who now preſenteth him to this poore perſon in diſtreſs, by the vertue of thy promiſes revealed unto him by thy word, which hee hath exerciſed with us in thy Church and Congregation, and alſo in uſing the Sacraments, which

which thou therein haſt eſtabliſhed for confirmation of all their faith that truſt in thee unfainedly.

Let true faith, O Lord, be unto him as a moſt ſure buckler thereby to avoyd the aſſaults of death, and more boldly walke for the advancement of eternall life, to the end, that he having a moſt lively apprehenſion thereof, may rejoyce with thee in the Heavens eternally.

Let him be under thy protection and governance O heavenly Father, and although he be ſick, yet canſt thou heale him: hee is caſt downe, but thou canſt lift him up: hee is ſore troubled, but thou canſt ſend redreſſe: he is weake, thou canſt ſend ſtrength: he acknowledgeth his uncleanneſſe, his ſpots, his filthineſſe and iniquities, but thou canſt waſh him, and make him cleane, he is wounded, but thou canſt miniſter moſt ſovereigne ſalves: he is fearefull and trembling, but thou canſt give him good courage and boldneſſe. To be ſhort, he is, as it were, utterly loſt, and as a ſtrayed ſheepe: but thou canſt call him home to thee againe. Wherefore, O Lord, ſeeing that this poore creature (thine own workmaaſhip) reſigneth him wholly into thy hands, receive him into thy mercifull protection. Alſo we poore miſerable creatures, which are, as it were, in the field ready to fight till thou withdraw us from the ſame, vouchſafe to ſtrengthen us by thine holy Spirit, that we may obtaine the victory in thy Name againſt our deadly and mortall enemy. And furthermore, that the affliction and combat of this thy poore creature in moſt grievous torments, may move us to humble our ſelves with all reverent feare and trembling under thy mighty hand, knowing that we muſt appeare before thy judgement ſeat when it ſhall pleaſe thee ſo to appoint. But, O Lord, the corruption of our fraile nature is ſuch, that we are utterly deſtitute of any meane to appeare before thee, except it pleaſe thee to make us ſuch as thou thy ſelfe requireſt us to be: and further, that thou give us the ſpirit of meekeneſſe and humility, to reſt and ſtay wholy on thoſe things which thou only commandeſt.

But for aſmuch as we be altogether unworthy, to enjoy ſuch benefits, we beſeech thee to receive us in the Name of thy deare Sonne our Lord, and maſter, in whoſe death and ſatisfaction ſtandeth wholy the hope of our ſalvation.

It may alſo pleaſe thee, O Father of comfort and conſolation, to ſtrengthen with thy grace theſe which imploy their travell and diligence to the ayding of this ſick perſon, that they faint not by overmuch and continuall labour, but rather to goe heartily and cheerefully forward in doing their indevours towards him: and if thou take him from them, then of thy goodneſſe to comfort them, ſo as they may patiently beare ſuch departing and praiſe thy Name in all things. Alſo O heavenly Father, vouchſafe to have pity on all other ſick perſons, and ſuch as be by any other wayes or means afflicted, and alſo on thoſe who as yet are ignorant of thy truth, and appertaine nevertheleſſe unto thy Kingdome.

In like manner on thoſe that ſuffer perſecution, tormented in priſons, or otherwiſe troubled by the enemies of thy verity for bearing teſtimony to the ſame. Finally, on all the neceſſities of thy people, and upon all the ruines or decayes which Satan hath brought upon thy Church. O Father of mercy ſpread forth thy goodneſſe upon all thoſe that be thine, that wee forſaking our ſelves, may be the more inflamed and confirmed to reſt onely upon thee alone. Grant theſe our requeſts, O our deare Father, for the love of thy deare Sonne our Saviour Ieſus Chriſt, who liveth and reigneth with thee in unity of the holy Ghoſt, true God for evermore, So be it.

Of Buriall.

THe corps is reverently brought to the Grave, accompanied with the Congregation, without any further ceremonies: which being buried, the Miniſter if hee be preſent, and required, goeth to the Church, if it be not far of, and maketh ſome comfortable exhortation to the people, touching Death and Reſurrection.

The

The Order of the Eccleſiaſticall Diſcipline.

AS no City, Towne, Houſe or Family can maintaine their eſtate, and proſper, without policy and governance: even ſo the Church of God, which requireth more purely to be governed, then any City or Family, can not without ſpirituall policy and Eccleſiaſticall Diſcipline continue, increaſe and flouriſh. And as the Word of God is the life and ſoule of this Church: ſo this godly order and Diſcipline, is as it were ſinnewes in the body, which knit and joyne the members together with decent order and comlineſſe. It is a bridle to ſtay the wicked from their miſchiefes. It is a ſpur to pricke forward ſuch as be ſlow and negligent: yea, and for all men, it is the Fathers rod, even in a readineſſe to chaſtiſe gently the faults committed, and to cauſe them afterward to live in more godly feare and reverence. Finally, it is an order left by God unto his Church, whereby men learne to frame their wills, and doings according to the Law of God, by inſtructing and admoniſhing one another, yea, and by correcting and puniſhing all obſtinate rebells and contemners of the ſame. The neceſſity of Diſcipline. What Diſcipline is

There are three cauſes chiefly which move the Church of God to the executing of Diſcipline. Firſt, that men of evill converſation be not numbred among Gods children, to their Fathers reproch, as if the Church of God were a ſanctuary for naughty and vile perſons. The ſecond reſpect is, that the good be not infected with companying the evill: which thing Saint Paul foreſaw, when he commanded the Corinthians to baniſh from among them the inceſtuous adulterer, ſaying, A little *a* leven maketh ſower the whole lumpe of dow. The third cauſe is, that *b* man thus corrected, or excommunicated, might be *b* aſhamed of his fault, and ſo through repentance come to amendment: the which thing the Apoſtle calleth delivering to Satan, that his ſoule may be ſaved in the day of the Lord: meaning that he might be puniſhed with excommunication, to the intent his ſoule ſhould not periſh for ever. For what cauſes it ought to be uſed.

a 1 Cor. 5. Gal. 5.

b 2 Theſſ. 3. 1 Cor. 5.

The Order of proceeding in priuate Diſcipline.

First therefore it is to be noted, that this cenſure, correction or Diſcipline, is either private or publike: private, as if a man commit either in manners or doctrine againſt thee, to admoniſh him brotherly c between him and thee. if ſo be he ſtubburnly reſiſt thy charitable advertiſments, or elſe by continuance in his fault, declare that he amendeth not, then, after he hath been the ſecond time warned in preſence of two or three witneſſes, and continueth obſtinatly in his errour, he ought as our Saviour Chriſt commandeth, to be diſcloſed and uttered to the Church, ſo that according to publike Diſcipline, he either may be received through repentance, or elſe be puniſhed, as his fault requireth.

c Mat. 18. Luke 17. Iam. 5. Levit. 19. 2 Theſſ. 3.

Publicke Diſcipline.

What things are to be obſerved in private Diſcipline.

And here, as touching private Diſcipline, three things are to be noted. First, that our admonitions proceede of a godly zeale and conſcience, rather ſeeking to win our brother then to ſlander him. Next, that we be aſſured, that his fault be reproveable by Gods Word. And finally, that we uſe ſuch modeſty and wiſdome, that if we ſomewhat doubt of the matter, whereof we admoniſh him, yet with godly exhortations he may be brought to the knowledge of his faulte. Or if the fault appertaine to many, or be known of diverſe, that our admonition be done in preſence of ſome of them.

Briefly, if it concerne the whole Church, in ſuch ſort that the concealing thereof might procure ſome danger to the ſame, that then it be uttered to the Miniſters, and Seniors, to whom the policy of the Church doth appertaine.

Of publicke Diſcipline, of the end thereof.

Alſo in publike Diſcipline it is to be obſerved, that the Miniſtery pretermit nothing at any time unchaſtiſed with one kind of puniſhment or other, if they perceive any thing in the congregation, either evill in example, ſlanderous in manners, or not beſeeming their profeſſion: as if there be any covetous perſon, any adulterer, or fornicator, forſworne, thiefe, briber, falſe witneſſe bearer, blaſphemer, drunkard ſlanderer, uſurer, any perſon diſobedient, ſeditious or diſſolute, any hereſie or ſect, as Papiſticall; Anabaptiſticall and ſuch like: briefly, whatſoever it be that might * ſpot the Chriſtian Congregation, yea, rather whatſoever is not to edification, ought not to eſcape either admonition or puniſhment.

* Eph. 5.

And becauſe it commeth to paſſe ſometime in the Church of

of Chriſt, that when other remedies aſſayed, profit nothing, they muſt proceed to the Apoſtolicall rod and correction, as unto Excommunication (which is the greateſt and laſt puniſhment belonging to the ſpirituall Miniſtery) it is ordained, that nothing be attempted in that behalfe, without the determination of the whole Church: wherein alſo they muſt beware and take good heed, that they ſeeme not more ready to expell from the Congregation, then to receive againe thoſe, in whom they perceive worthy fruits of repentance to appeare: neither yet to forbid him the hearing of Sermons, which is excluded from the Sacraments and other duties of the Church, that he may have liberty and occaſion to repent: finally, that all puniſhments, corrections, cenſures and admonitions ſtretch no further, then Gods Word with mercy may lawfully beare.

Excommunication is the laſt remedy.

Rigour in puniſhment ought to be avoyded.

Gods word is the onely rule of Diſcipline.

MATH. XVIII.

If any refuſe to heare the Congregation, let him be to thee as an heathen, and as a Publican.

FINIS.

15

CERTAINE REASONS WHY THE BOOKE OF COMMON-PRAYER BEING CORRECTED SHOVLD Continue.

By I.W. K

LONDON,
Printed by *A.N* for *Richard Lownds*, at his shop adjoyning to Ludgate.
1641.

CERTAIN REASONS

WHY

THE BOOK OF

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TO THE READER.

CHRISTIAN READER,

THe Motives that have induced me to publish these common Reasons (how mean soever you find them comming but from a common subject) hath proceeded partly from my frequent observing an irreligious, illegall, and wilfull contempt of divers misinformed and misguided people, in refusing to come into our Church or Congregation on the Lords day, while any part of the Booke of Common Prayer was reading, though it were the expresse word of God contained therin, (a thing indeed, which hath justly given much cause of griefe and offence to many true hearted Subjects to the law of God, and of the Land, and may prove in the conclusion (with those opinions and practices that are accompanied with them) not only dangerous to the disturbance of our happy peace, the subversion of our Protestation, and our religion, but also the losse of our lives and liberties, and all wee have) As also from the over-confident presuming expressions of some others, that the Booke of Common prayer should be utterly abolished; which together with that sincere affection that I formerly have declared, and still beare unto them, and to the maintaining of the truth and peace of the Church and Common-weale (though to my great reproach and prejudice) hath the rather pressed me on hereunto. I am not ignorant what envy and uncharitable censures I have already endured, and must expect from those obstinate despisers and depravers of them,

and of Authoritie, and of those that conscionablie affect and frequent them. But they may please to take notice, that it will be found not agreeable to that true religion which they so much professe; for it will not endure a Tryall, either by the law of God or Man: yet I am the rather content that they are become my enemies for speaking and justifying so necessarie a truth; nor is it any new thing with me to suffer for the maintenance of the Law and liberty of the Subject, God I trust in his due time will cleare my synceritie therein.

Neither is it my case alone: for they spare none that comply not with their distemper'd humours, be they never so great or good. That true reformed Protestant Religion which I endevour to practise teacheth me otherwise, and to pray to God to forgive (them) my enemies, persecutors, and slanderers, and to turne their hearts; and to bring into the way of truth all such as have erred and are deceived. However I am resolved to remaine a heartie lover of truth, and peace, and of uniformitie in the reverentiall feare and service of God, and will continue to pray that they to whom God hath committed the stewardship and dispensation of justice, and maintenance of our true religion and lawes (now after Tryall) may seasonably settle, confirme, and unite us in them, our Protestation, and our due and decent worship of God; lest the irreconciliable and bloudy adversaries of them and us take the advantage of the distractions to hinder our true, expected, and prayed-for Reformation, and in stead thereof to bring us all into miserable and remedilesse confusion.

I.W.

SOME REASONS WHY The Booke of Common Prayer being corrected ſhould continue.

First, *becauſe it was compoſed and approved of by godly reformed profeſſors and Martyrs, and reverently uſed and frequented by devout Proteſtants, in the times of religious Princes, the happy inſtruments and Propagators of the true reformed Religion.*

IT addes much to the due reſpect and eſteeme of them, that they have ſuch a reverend forming and conſent of grave and orthodox Divines, Martyrs, and zealous Proteſtants; And why ſhould we not beleeve, that the godly and religious Profeſſors of thoſe times (who had ſeene and felt the furie of the contrary religion, and beſt knew the inconveniences, and differences in matters belonging thereunto then chiefely in agitation) did ſeriouſly and faithfully endevour a ſyncere reformation? they were no wayes hindred in effecting their deſires, for they had the approbation of their Prince, and countenance of authoritie thereunto: why then ſhould we not conceive, that the Spirit of truth

did guide them? Certainly if they had knowne any better way for the due and decent ſervice and honour of God, they would have propounded it, and it would have beene aſwell eſtabliſhed. And queſtionleſſe if there had beene any ſuch errours in them as are ſuppoſed, and ſlandered on them, ſome of them would have made ſome recantation and acknowledgement thereof at their ſuffrings, and not have made uſe of them, and commended them to others at their departure out of the world.

Secondly, *Becauſe they have beene at ſeverall times enacted and eſtabliſhed as Lawes of the Land, in the times of moſt Religious and reformed Princes.*

They were firſt enacted in the fift and ſixt yeare of King *Edward* the ſixt. They were repealed in the firſt yeare of Queene *Mary* her reigne, That repeale was made voide, and the act of *Edw.*6. was re-eſtabliſhed, and confirmed in the firſt yeare of Queene *Elizabeth* her reigne. The due reſort unto them on Sundayes according to the aforeſaid act of Qu. *Eliz.* was revived 3. *Iacobi.* He then that makes oppoſition againſt ſuch wholſome and re-eſtabliſhed Lawes, enacted by the prudent, Religious, and mature deliberation of ſeverall Parliaments, ought to have more then ordinary grounds, and bring ſubſtantiall and abſolutely neceſſarie Arguments for the repeale and aboliſhing of them: and ſeeing it is our happineſſe

pineſſe that we have them eſtabliſhed and confirmed by law, If we know our own good, wee ſhall endeavour by all lawfull meanes to continue them under a law ſtill.

Thirdly, *Becauſe that which gives the offence therein is not matter of faith and ſalvation, But diſcipline, and the Ceremonies of the Church.*

It is not to be denyed, that authority hath power to order and ſettle Diſcipline and Government, as well in Eccleſiaſticall as Civill affairs, being not contrary to the written word of God; which once being ſetled, that which was formerly indifferent in its own nature, ceaſeth now to be indifferent to us as ſubjects being under that ſetled law; and truly methinks if there were no other argument but this, it were ſufficient ground for a good Chriſtian ſubject to conforme himſelfe unto them. Againe, nor mans conſcience ought to be troubled at that which is contained in the ſacred Scriptures the expreſſe word of God, or evidently grounded thereon, But rather for the not performance of the ſame.

Why then do we charge and burthen our conſciences with thoſe things which are not impoſed upon us by the command of God? why do we ſtumble at ſtraws, and leape over blocks? Tithe Mint and Comin, and let the greater works of the Law undone? ſhall we agree

gree in the ſubſtance, and in the greater, in matters of faith and ſalvation, and ſhall we contend for ſhadows, and diſagree in the leſſer, in things indifferent in their own nature, and neglect things lawfully commanded by Authority? God forbid. The reaſon why ſome ſchiſmaticall and ſeditious profeſſors are taken notice of to be ſo guilty of not walking according to the commandements of God, the doctrine and rules of our Religion, is, becauſe they ſo much overbuſie themſelves in oppoſing the lawfull diſcipline & ceremonies of the Church, and (thereby thinking to give ſatisfaction to themſelves and their erronious conſciences) in the meane time neglect the honour and dutie to their Governours, their charity and love to their neighbours, which are the expreſſe command of God in his word.

Fourthly, *Becauſe they have endured oppoſition, & the greateſt number of the oppoſers have been either weake and ignorant Chriſtians, miſled and miſinformed, or perverſe, ſeditious, and inconformable to the eſtabliſhed government.*

That there are many weake Chriſtians (though honeſtly affected to the true Religion) and that there is in the nature of man a perverſe and froward diſpoſition, and a ſpirit of contradiction in ſome, none that truly knowes religion, the nature of man, and the times, will denie. *Solomon* goes further, and tells us that there

there is a generation that are pure in their own conceit, and yet they are not waſhed from their filthineſſe, ſo that then, there may be divers and ſeverall ends in oppoſition, ſome may only ſeem to oppoſe by way of trial, & inquiry to the end that the truth may be manifeſted.

Some may oppoſe out of ſimplicitie and ignorance.

Some out of an intemperate and indiſcreete Zeal.

Some may have ſiniſter ends and by reſpects in their oppoſing.

Some oppoſe them in envie and malice to the truth and our happineſſe therein. But although God only ſeeth and knoweth every mans heart and end in oppoſing, and ponders all their doings, yet it is not unknown but well obſerved, That ſome endeavouring to ſhake off government, and to free themſelves from their due obedience (out of pride or ambition, or out of a blinde and intemperat Zeal, or from the effect of them both) when they have beene lawfully checked by the reines of Authority, they have endeavoured and have ſowne the Tares of Sedition and diviſion in the Church and common-wealth; and further, ſuch is the extraordinary perverſe and arrogant diſpoſition, and ſelf conceitednes of ſome tranſported humours, that rather then they will acknowledg their errours though never ſo apparent, the very ſtate and law it ſelfe muſt be condemned and condiſcend to their diſtempers.

I will not therefore condemne any thing, meerely becauſe it is oppoſed; Becauſe that the moſt ſacred Scriptures, the word of God, and our true reformed Proteſtant Religion, hath received no ſmall oppoſition from time to time; and that good and godly Governours and Chriſtians have not wanted oppoſition and p ſecution too, even when they have beſt deſerved, and the beſt men and beſt things have beene and are ſtill ſubject to calumnie and miſinterpretation. And it were to bee wiſhed that it were not obſerved in theſe dayes, that thoſe that were and are accounted and known to be religious and zealous Proteſtants, conſtant in the maintenance of the truth, and of their reverentiall feare of God, and that make conſcience alſo of their duties as Chriſtians, to declare their affections to truth and peace, and to performe their duties of a ſubject to their Prince and wholſome Laws, that theſe which deſerve commendation and imitation, had not ſo much oppoſition and ſuch uncharitable cenſures, of being only formall, carnall, and morall Chriſtians, and ſometimes worſe detractions too frequent in mens mouthes and writings, Moreover, That which the Apoſtle calls pure Religion and undefiled before God, and that which is the Triall of a good Chriſtian and Subject, ſome ſlanderouſly and cenſoriouſly oppoſe, and judg Phariſaicall & formall, &c. It is true (as they ſay) that it is poſſible for a morall honeſt man to go to Hell; But it is moſt cer-

tain

tain that none ſhall goe to Heaven, unleſſe they have righteouſneſſe joyned to their holineſſe; hee that makes not conſcience of performing the duties of the ſecond Table, there is juſt cauſe to ſuſpect his ſyncerity in the performance of the firſt. The Apoſtle ſaith in the fifth of the *Galathians*, *That all the Law is fulfilled even in one word; Thou ſhalt love thy Neighbour as thy ſelfe,* and this is that ſecond great Commandement that Saint *Matthew* ſpeaketh of, which is the tryall of the firſt, according to that Aſſertion of Saint *Iohn*, *He that loveth not his brother whom hee hath ſeene, how can hee love God whom hee hath not ſeene*: Againe, *without faith it is impoſſible to pleaſe God*: now the main tryall of true faith is by the lively operation and expreſſion of it in good works, *ſhew mee thy faith by thy works*, ſaith the Apoſtle. For *as the bodie without the ſpirit is dead, ſo faith without good works is dead, Iames* 2.26. and none ſhal ever be ſaved by a dead faith, *Iam.* 2.14.17. It were happy therefore if we would ſee or ſuſpect the policy of the Devil or his agents, who envy our happineſſe, and take advantage either of our judgements depraved, or natures corrupted, to make us their inſtruments to breake our bleſſed unity and peace in Church and Common-wealth, and ſo while we are ſtriving and contending for ſhadows, we may be deprived of the ſubſtance, and brought into irrecoverable confuſion.

Fiftly, *Becauſe the oppoſitions have been divers times fully anſwered by learned and Religious Proteſtants, but eſpecially ſo fullie determined in a conference on mature deliberation by our late renowned King* Iames *of bleſſed memorie.*

This manifeſtly appeares by a Proclamation, for the uniformity of Common Prayer, and the decent ſervice of God, dated the fifth of *March*, in the firſt yeere of K. *James*, and is prefixed before the Booke of Common-Prayer, part whereof I will mention, the reſt (wherein you may receive further ſatisfaction) I refer you unto to peruſe at your pleaſure. The words are theſe:

In the month of October *laſt we gave intimation of a conference intended to be had with as much ſpeede as conveniently could be, for the ordering of the Church, which accordingly followed in the month of* Ianuary *laſt at our Honour of* Hampton *Court, where before our ſelfe and our privie Councell, were aſſembled many of the grave Biſhops, and Prelats of the Realme, and many other learned men, as well of thoſe that are conformable to the ſtate of the Church eſtabliſhed, as of thoſe that diſſented, among whom what our paines were, what our patience in hearing and replying, and what the indifferencie & uprightneſſe of our judgment, wee leave to the report of thoſe who heard the ſame, contenting our ſelfe with the ſyncerities of our owne heart therein. But wee cannot conceale that the ſucceſſe of that conference was ſuch as happens to many other things, which moving great expectation before they be entred*

into, in their iſſue produce ſmall effects. For we found mightie and vehement informations, ſupported with ſo weak and ſlender proofs, as it appeared to us and our Councell, that there was no cauſe why any change ſhould have been at all in that which was moſt impugned, the Book of Common-praier, containing the forme of the publike ſervice of God here eſtabliſhed, neither in the Doctrine which appeared to be ſyncere, nor in the formes and rites which were juſtified out of the practice of the Primitive Church; notwithſtanding, &c. And concludes in theſe words, And laſt of all wee doe admoniſh all men, that hereafter they ſhall not expect nor attempt any farther alteration in the common and publike forme of GODS ſervice from this which is now eſtabliſhed, For that neither will we give way to any to preſume, that our owne judgment having determined in a matter of this weight, ſhall be ſwayed to alteration by the frivolous ſuggeſtions of any light ſpirit; neither are we ignorant of the inconveniences that doe ariſe in government by admitting innovation in things once ſetled by mature deliberation; and how neceſſarie it is to uſe conſtancie in upholding the publike determinations of ſtates; for that ſuch is the unquietneſſe and unſtedfaſtneſſe of ſome diſpoſitions, affecting everie yeere new formes of things, as if they ſhould be followed in their inconſtancie would make all actions of ſtate ridiculous and contemptible, whereas the ſtedfaſt maintaining of things by good advice eſtabliſhed is the weale of all Common-wealths.

In

In the Preface of the Booke of Common-prayer printed 1627, it is declared that all uncertaine Ceremonies were left out, and nothing ordained to bee read, but the very pure Word of GOD the holy Scriptures, or that which is evidently grounded upon the ſame.

In the Declaration of Ceremonies why ſome be aboliſhed and ſome retained, it is manifeſted, that without ſome Ceremonies it is not poſſible to keep any order or quiet Diſcipline in the Church, and though ſome were thought worthy to bee cut off and cleane rejected, others there be which though they have beene deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent order in the Church, for which they were firſt deviſed, as becauſe they appertain to edification, whereunto all things done in the Church, as the Apoſtle teacheth, ought to be referred; and although the keeping or omitting of a Ceremonie in it ſelfe conſidered is but a ſmall thing, yet the wilfull and contemptuous tranſgreſsion and breaking of a common Order and Diſcipline is no ſmall offence before God, *Let all things be done among you*, ſaith Saint *Paul*, *in a ſeemly and due order*, the appointment of which order appertaines not to private men, therefore no man ought to take in hand, or preſume to appoint, or alter any publike

or

or common order in Chriſts Church, except hee be lawfully called and authorized thereunto, &c. as therein more at large appeares.

Hee that deſires ſatisfaction of the particular anſwers to the ſeverall objections againſt the Booke of Common-prayer, &c. may read and receive it in that learned Work of Maſter *Hookers* Eccleſiaſticall Politie, and in Maſter *Robert Abbot* his Tryall of our Church-forſakers, and in many other.

In the mean-time they may informe their judgements, and allay their raſh and ſcandalous Cenſures by the peruſall of theſe following places of Scripture, *Numb.*6. 23, 24, 25, 26. *Davids* ſet formes of Pſalmes for ſeverall ſpeciall occaſions, *Ioel.*2.7. *Matthew* 6.9. *Luke* 11.2. *Eccleſiaſt.*5.2.

Sixtly and laſtly, *Becauſe they are and have beene ſo Common prayers amongſt us.*

Thanks be unto God, the time is not now as it hath bin with our Forefathers in this Kingdome, and with other Chriſtians at this day in ſeverall places of the World; Wee need not hide our ſelves in Dens, and frequent the Caverns of the Earth, to ſerve the true God in. The Bible which was ſhut up in an unknowne tongue from the Generality is now become common in our owne mother tongue

and

and language of the Kingdome, and we all have not only liberty by Proclamation to enjoy it, but wee have ſeverall eſtabliſhed Acts of Parliament, to confirme our common uſe of it, our Religion, and our Book of Common-prayer alſo, and therefore God grant that that which is ſo great a mercy and happineſſe unto us, we make it not our miſery, by turning the cauſe of our thankſgiving into murmuring and repining, depraving, and contemning of that and thoſe who legally and conſcionably affect and frequent them. There was a time when the children of *Iſrael* ſurfeited of their Manna; I pray God that our loathing of the Hony-combe doth not argue too full a ſtomack in us. Doe wee not thinke that by our contemning of them, and by our ingratitude for the free and peaceable enjoyment of them, we do not provoke God to deprive us of them? yes ſurely we doe; when plenty makes us wanton and ingratefull, ſcarcity is not far off. Thus God deals with us in the abuſe of our healths, our eſtates, our peace, and liberty, and he deals not ſo with us only in temporall Bleſsings, but in ſpirituall alſo. Wee accompt our ſelves (as all other Nations eſteem us) happy in our good and Common Laws, we enjoy our Common prayers, not only by Common Law, but by a Title of Common alſo, ſo that now they are truly become

ours

ours in Common, and they are our common good, our cuſtome and freehold; in the publike good and welfare whereof, and of our Proteſtant Religion, every ſubject in *England* hath an intereſt and propriety. They have been our common orders for the due and decent worſhip of God, and God is the God of Order and Vnitie; they have beene our premeditated and authorized formes of Diſcipline in our ſpirituall warfare, in fighting againſt the Fleſh, the World, and that great and ſubtle Commander of the Aire the Devill; the potent adverſaries of Mankind, who have aſſuredly received many a deadly wound by theſe ancient and approved and experienced Battaliaes, and ſhall wee now breake ranks and order, when our victory goes on ſo proſperouſly, and our warfare ſo nigh to an end, and ſo hazard an inrode, and rowting, and a confuſion amongſt us? God forbid.

To conclude, it were to be heartily wiſhed, that in matters that truly concerne ſo much the glory of God, the honour, peace, and welfare, of the Church and Common weale, that all ſingle ſiniſter and prejudicate opinions might be laid aſide (much leſſe ſo ſcandalouſly publiſhed) and that in contending for the truth we do not forget our dutie, and the unity that ought to be amongſt Proteſtants: For it is moſt

certain there can be no true contending for the truth, but that which is accompanied with ſincerity, humility, and charity, that ſo the goodneſſe of our cauſe may be manifeſted in our religious and Chriſtian demeanours therein.

And for as much as the Book of Common Prayers hath been ſo religiouſlie begun, intended, and uſed by our forefathers, to the glory, and due, and decent Service of God, and hath at ſeverall times been eſtabliſhed as Lawes in this Land in times of Religious Princes, and reforming Magiſtrates, and hath been often maintained againſt all oppoſitions, and ſo maturely determined, and ſo long peaceably and proſperouſly enjoyed, devoutly frequented, and hath beene ſo common and neceſſary for us, let us be thankfull to God, and our Governours, for the free and common uſe and continuance of them, and according to that prudent and religious advice of authority, let us quietly attend the reformation intended, without any tumultuous diſturbance of the worſhip of God, and peace of the Kingdome.

In the meane time, and ever, let us remember the Apoſtles counſell *to pray for all thoſe that are in Authority, that we may live a godly life under them with all peace and quietneſſe*, to which my heart and tongue, and all true hearted proteſtants will ever ſay, *Amen.*

FINIS.



A LATE AND TRVE

RELATION

FROM

IRELAND:

Of the VVarlike and bloody Proceedings of the Rebellious Papists in that Kingdome, from *Novemb.* 1. to this present, 1641.

VVherein is declared their barbarous and cruell Actions, the great and many outrages and Robberies committed by them in divers Provinces of that Kingdome.

With the entrance of some *English* and *Scottish* Forces into the North parts of *Ireland*, under these Commanders, *viz.*

The Lord *Grandison*,
The Lord *Chichester*,
The Lord *Conway*,
The Lord *Cromwell*.

And the late Skirmishes and Conflicts that hath beene betweene them.

LONDON, Printed for IOHN THOMAS. 1641.

LONDON, Printed for John Thomas, 1641.

The Copy of a Letter ſent from *Dublin, Novemb.* 3. 1641.

Concerning the late proceedings of the Rebels in *Ireland.*

SInce the laſt time I writ unto you, there hath not been any Towne taken by the Rebels, but *Dundalke*, yet there are, and have been divers Robberies done and committed in the Countrey, this day about 10 of the clocke, there marched 1000 foote with compleat Armes, and part of two Troopes of horſe towards *Drogheda* with 4. Field peeces, and we heare that the *Scots* in the North, are marching towards the *Neury*, with 5000 foote well armed, and 4. Troopes of horſe, *viz.* The Lord *Grandiſons*, the Lord *Chicheſters*, the Lord *Conwayes*, and the Lord *Crumwells*, ſo that we hope we are here all ſafe, now the danger is paſt the Army being on foote.

Dated at Dublin,
Novemb. 3. 1641.

A True Relation of the laſt weekes proceedings in ſeverall Provinces in the Kingdome of *Ireland*, 1641.

ON Saturday being the 6. of *Novemb.* a party of the Rebels were diſcovered by my Lord *Grandiſon*, marching towards a Towne called *Grage*, with an intent to plunder it, but forces being ſent under the command of my Lord *Grandiſon*, intercepted their paſſege, being in ambuſh in a Wood called the Poal Mountye, a dangerous and obſcure paſſage, through which they were to march, for the more privacy, but finding that they were diſcovered, and that my Lord *Grandiſon* was to ſtrong for them, then they ſeemed to retreate, thinking by that meanes to draw him out of the Wood, but finding that their hopes were fruſtrate, they fell on very deſperately, to force a paſſage, when ſtraight the Earle of *Barrimore*, a Proteſtant and noble Gentleman, having raiſed ſome 500 horſe and foot of his Tenants, and friends for the Kings ſervice and his owne deſence, and being marcht abroad to ſee if he could meet with any of the Rebels, which he heard were diſperſt abroad in many parts of that County, happened by chance to come into the hearing of their warlike Muſicke, whoſe noble ſpirit ſoone prompted him to ingage himſelfe in ſo juſt a quarrell, for

for meeting with ſome of my Lord *Grandiſons* Souldiers that were forct to fly, the Rebels being too ſtrong for them, he was enformed of every particuler, who inſtantly Rallyed his Troopes, and gave a fierce alarum, the Rebels ſeeing theſe unexpected forces, ſtraight began to fly, moſt of their foot were ſlaine, which were about 800. onely their horſe eſcaped the ſlaughter that were there alſo, then the Proteſtant parties with thoſe two noble Lords marcht unto *Grage*, taking order to ſecure the Towne, leaſt that the Rebels in the night ſhould come and plunder, and deſtroy it, likewiſe on Tueſday the 9. day of *Novemb.* there was a skirmiſh betweene a party of the Proteſtants forces, which gathered together in *Dungarvin*, who hearing of ſome of the Rebels that were met upon a Heath neere adjoyning, with intent to ſet upon ſome Village neere unto it, theſe forces iſſued out, and ſlew ſome 50 of them, putting the reſt to flight, likewiſe many outrages more are daily committed by the Rebels in ſeverall places of the Kingdome, which I cannot fully relate as yet, onely this, the troubles of this Kingdome are great, the multitude of our enemies daily increaſe, our Forces are but ſmall, but there hath 500 lately landed out of *Scotland*, and our Forces and theirs are joyned, God I beſeech him give them a happy Victory.

A

Proclamation made by the Lords, Iuſtices, and Councell in the Caſtle of *Dublin*.

VVilliam Parſons, John Burlacie.

WHereas a Petition hath beene preferd vnto Vs by divers Lords and Gentlemen of the *Engliſh* Pale, in the behalfe of themſelves and the reſt of the Pale, and others of the old Engliſh of this kingdome, ſhewing that whereas a late Conſpiracy of treaſon is diſcovered, of ill affected perſons of the old Iriſh, and that therupon, a Proclamation was publiſhed by vs, wherin among other things, it is declared that the ſayd Conſpiracy was perpetrated by the old Iriſh Papiſts, without diſtinction of any, and they doubting by thoſe generall words of Iriſh Papiſts, they might ſeeme to be involved, though they declare themſelves confident, that did not intend to include them therein, in regard they are none of the old Iriſh nor of their faction, or Confederacy, but they are altogether averſe and oppoſite to all their deſignes, and all others of like condition, We do therefore, to give them full ſatisfaction, hereby declare and publiſh, to all his Majeſties good Subiects in this kingdome, that by the words Iriſh Papiſts, we intended onely ſuch of the old meere Iriſh, in the Province of *Vlſter*, as have plotted, and contrived, and beene Actors in this Conſpiracy

ſpiracy, and others who adhere to them, and that wee did not any way intend, or meane thereby any of the old *Engliſh* of the Pale, nor of any other parts of this Kingdome, we being well aſſured of their fidelities to the Crowne, and having experience of the good affection and ſervice of their Anceſtors in former times of danger and Rebellion, and we further require all his Majeſties loving Subjects, whether Proteſtants, or Papiſts, to forbeare upbraiding matter of Religion, one againſt the other, and that upon paine of his Majeſties indignation, Given at his Majeſties Caſtle of *Dublin, November* 4. 1641.

R. Rantlagh, R. Dillon, Anth. Midenſis, Ad. Loftus, Geo. Shurley, Gerrard Lowther, L. Temple, Fr. VVilloughby, Jam. VVare.

God ſave the King.

Another Letter dated at the Caſtle of *Dublin, Novemb.* 5. 1641. ſent by the Lord chiefe Juſtices of *Ireland.*

THe Calamity of the *Engliſh* and Proteſtants in *Ireland* is great, and the miſchiefe that the Rebels have done, are many, and ſo much the more ought to be ſeverely executed, by reaſon of a Proclamation which the Rebels have put out, commanding all thoſe that are either *Engliſh* or Proteſtants, to be gone away, immediately after the publiſhing thereof, or otherwiſe to take what puniſhments the Rebels ſhall inflict upon them, and execute with all cruelty, by cutting of the heads of all thoſe that remaine, and by burning their Villages, and putting both man and woman, and child to the Sword, a great number of the Rebels did aſſault *Tredath*, and pluudered the Towne, committing many outrages therein; as namely, they entred violently in a houſe of Dr. *Vſhers* there, now Lord Primate of *Ireland*, and carryed away 4000 l. in plate and money, but we hope ſhortly they will be ſuppreſſed, for ſome forces from *Scotland*, is come to aſſiſt us, they are now in the North parts of the Kingdome.

FINIS.



17

A CURB FOR SECTARIES AND BOLD PROPHECIERS:

By which
Richard Farnham the Weaver, *Iames Hunt* the Farmer,
M. *Greene* the Feltmaker, and all other the like
bold *Propheciers* and *Sect Leaders* may be
bridled and kept within their
own beaten way,

And the
Sacred and weightie worke of the Ministery *bee*
reserved to men, whom education fits, God
cals, and good order in our *Church*
prefers thereunto.

A matter very considerable in these present times.

Doe men gather grapes of thorns, or figs of thistles? Math. 7 16.

LONDON,
Printed, 1641.

To the zealous but misled followers of Preachers in Corners.

SIRS,

THe English Proverb sayes, None is more bold then blind Baiard, and the comparison holds well, making Zeal joyned with ignorance like to mettle in a blind Horse, which renders him mischievous, rather then usefull. The Pharisees said, they saw, but were indeed blind Leaders of the blinde, till both fell into the ditch; and God fired Ierusalem for their misled Zeal. Beware of following their like. As of old, so in these latter days, there are false Prophets, saith Saint Paul, Their methods and sleights are subtile to deceive you, their skill very shallow and meane to informe you. The wiseman hath his eyes in his head, and seeth this. And if you will not put your garment to a Botcher, nor trust your sick bodie to be cured by a Quacksalver; Will you submit your souls guidance to them, whom your itching eares, and self will, and blinde humour affects? A Prophet or sonne of a Prophet would have more to say: but the glasse following, if you have eies to see, may give you a sight of your Leaders defects, and your own fancies.

A Curb for Sectaries and bold Propheciers.

SAint *Paul*, a Maſter builder in Gods houſe, having ſpoken of bringing men to everlaſting life by the Miniſtery of men, ſaith, *Who is ſufficient for theſe things?* 2 Cor. 2. 16. The queſtion implyes, that it is not an eaſie matter to be fitted for this ſacred work. Every man is not fit to take upon him the Miniſtery.

In many reſpects therefore a ſingular care is to be taken, what perſons be admitted to ſo great a charge: and that, 1 Becauſe they are either a ſavour of life to life, or a ſavour of death to death to their hearers. Their office muſt needes bee of much circumſpection and truſt, ſeeing the iſſues of it are of ſo great concernment. *Reaſ.* 1

2 The titles given them ſhew, as the excellencie, ſo the weightineſſe of their office, for they are called Husbandmen in Gods field, Planters, and Waterers in his Garden: Want of skill in managing this charge may produce thornes, thiſtles, weeds. They are Gods Shepherds, and have their flocks, as ſheep apt to ſtrey, if they heedfully prevent in not; They are Stewards of the heavenly myſteries, Teachers in Gods ſteed, co-workers with God, Watchmē, Overſeers of others, Embaſſadors. They are the Lights of the World, and God, when he gave Lights to the World, took a view *Reaſ.* 2

of them, to ſee that they were good: and ſeeing Deacons muſt firſt bee tryed, and then Miniſter, if they bee found faithfull; much-more muſt Workmen of higher place not have hands laid ſuddenly upon them, nor run before they be ſent; nor take a calling upon them, unleſſe a *Titus* or *Timothy*, put in place to that end, ordain them, and appoint them to the work.

Reaſ. 3. 3 The treaſures which God intruſts them to communicate to others are compriſed in the ſacred Scriptures, and are of ſo great depth, and ſo large extent, and have points ſo many and ſo conſiderable that we muſt reſume that of St. *Paul*, who is ſufficient for theſe things? let us look into the particulars.

Of skill in the firſt Table requiſite in the Clergie. In the firſt place, the knowledg of God and his worſhip, and all the circumſtances thereof, cannot ſoundly and truly be taught but by thoſe whom Gods ſpirit enables thereunto, and pious education hath fitted for the worke.

In the ſeeond Table. 2 The performances of man to man, of Kings, of ſubordinate Rulers, ſpirituall and temporall, in all degrees; the ſubjection required of al inferiours; all duties commanded concerning preſervation of our perſons, modeſt and chaſt behaviour, true dealings in poſſeſsions & outward goods, truth in our ordinary ſpeech, and witneſsing in caſes of difference, the not deſiring and coveting in heart, what is not ours. Theſe all with their circumſtances have ſo many caſes of conſcience belonging unto them, & to be diſcuſſed concerning them, that large volumes ſcarce ſerve ſo to unfold them but that other caſes will ſtill be emergent.

And in caſes of conſcience.

In Politicks. So that, 1 policie and government of States and Kngdomes. 2 Chriſtian cariage, converſation in Heaven



Heaven, and civill deportment of all private perſons, in all callings and places, of all trades and profeſsions for all things generally concerning them, and for many particulars, are not ſo left to naturall reaſon, and humane diſcretion, but that they may borrow their beſt rules from Scriptures. So that the government of a people, and whole Countrey, private mens own Religious behaviour, and pious ordering their families may be learned from the holy Scriptures lawes, and the practice of *Moſes*, *David*, and ſundry other Saints of God, who for their circumſpect walking both in private and publique life be greatly renowned. 3 Seeing in the old Teſtament we have Gods laws amply deſcribed in *Moſes*, and further opened and enlarged in the Prophets, and the New Teſtament afterwards, the equity and ground of many of thoſe laws of God are of uſe for tryall of all kind of Lawes, whether naturall, civill, Canon, or common Law, which in ſeverall Nations have their uſe. None of all theſe may bee repugnant to Gods Law, but ſubordinate thereunto with reference to the condition of ſeverall Nations.

Ethicks.

Oeconomicks.

Skill in law of divers kinds is grounded on Gods Law.

3 The Old Teſtament comprehends in briefe the Hiſtory of the World for almoſt 4000. yeeres; it declares the creation, and mans defection, the VVorlds drowning & reparation; how Gods Truth was progated & the Church enlarged; what was the practice, & faith of Gods redeemed people; how many oppoſitions and malitious perſecutions befell them by the *Edomites*, *Moabites*, *Ammonites*, *Philiſtines*, *Egyptians*, *Aſſyrians*, *Babylonians*, *Perſians*, *Grecians*, and others, and how God plagued theſe Nations for their miſchievouſneſſe and crueltie: The New Teſtament unfolds the

Skill in Hiſtorie requiſite in the Clergie.

the History of Christ our Saviours life and death, the planting of the Christian Church, the doctrine of the holy Apostles after Christs Ascention. In these are many weighty points to be discussed, some varietie in circumstances to be reconciled, and the sweet harmony of both Testaments to be explaned.

Skill in Chronologie.

4 How frequently is the account of times recorded in the old Testament, and sometime in the new? That wee might not confine it to the old, as a matter then onely considerable; The holy Ghost hath related the times of Gods mercies and judgments on the World, as a light and lustre to story, as a preserver of order, & confirmer of certaintie in Narration, and Man ought seriously to consider the same. For the Husbandman is not more observant of fit seasons, for his Countrey affaires, then God hath beene of due times in his dealings with men, and managing matters in the field of the World for mans good.

In Geography.

5 Who can well understand the dispersion of *Noahs* sonnes, and their children, and the speeches often running upon them, and the places of their habitation, and how they came to entermeddle with Gods people? Who can rightly distinguish of the Rivers, Mountains, and Cities mentioned in sacred Writ, if he be not acquainted with Geographie?

In the deep secrets of Prophesiers.

In Gods Booke there are many prophecies, which declare deep and hidden secrets by expressions excellent and much surpassing the ordinary straine. Many of these are to be searched into and cleered, as by other plainer Scriptures, so by the Histories of the World, which before Christs time were of vast comprehension, and of far greater since, in regard of the Gospells enter-

entertainment, or abuse & rejection now in many more parts of the world. What knowledge, what study, and meditation is together with the assistance of Gods spirit required for the opening of these prophesies, which are rich and comfortable treasures left to GODS Church?

7 For the cleering and explaning many Scriptures it is requisite to have good skill in many naturall matters, not only because the wisdome and power of the Creatour is seen to be wonderfull in the Creatures, but also because God often in Scripture speaks of the Eagle, Ravens, Stork, of Cedars, Vines, Algummims, of Dromedaries, Badgers, and Lions of divers kinds, of the Leviathan and the Tanin or Dragon of the Sea, and of many other matters in nature which are often made use of for mans information: and therefore it is expedient that these matters should be more known. In the knowledge of nature.

8 Seeing the old Testament is written for the most part in the *Hebrew* tongue, and some few passages in the *Chaldee*, it must necessarily be that there are some difficulties in our Translations, which cannot be perfectly looked into without the knowledge of these tongues. There are also some objections of men erroneous on both hands, which cannot possibly be resolved without very good skill in these tongues. Rare *French* and *German* words cannot be well knowne, but of the skilfull *French* and *German*; nor rare *Hebrew* words but of the learned *Jews*; And seeing the *Hebrew* tongue is now no where purely spoken, nor extant unmixt, but in the Bible, some hard words in this tongue are to be knowne by the tongues most neere to the *Hebrew*, as the *Syriack* and *Arabick*: for a word seldome used in *He-* In the *Hebrew* and *Greek* tongues, &c.

Hebrew may be more frequent in them. And for the new Teſtament it is written in the *Greek* tongue, which is very copious and elegant, and hath many words of ambiguous uſe and ſignification. It hath alſo ſome *Latine* words as *Denarius* and *Taberne*, and ſome *Hebrew* and *Syriack*, as *Corban*, *Maranatha*, and divers others: What ſtudy for skill herein is requiſite? Beſides in the New Teſtament be many forms of ſpeech borrowed from the Old, many Hebraiſmes, many ſhort and deep ſpeeches inexplicable without conference with ſome ſpeciall clauſes of the Old. And how often in many paſſages of both Teſtaments is mention made of the cuſtomes, manners, and conditions of ſeverall Nations in the World, of their Gods and Idolatrous worſhip?

In Rhetorick. 9 How many lofty and brave ſtrains of Eloquence, in *Eſay* and the Prophets, in *Paul* & the *Revelation*, would ſeeme ſtrange and be unknown? how many admirable and ſublime carriages of ſpeech and figures far beyond the beſt Heathen Oratours would be unobſerved; did not the art of Rhethorike begun of old and perfected in theſe latter times, and applyed to ſacred uſe, lend her helping hand?

In Logick. 10 How often ſhould wee erre in the context of Scripture, what improbable deductions would thence be ſtrained, how many ſound proofes for neceſſary Doctrines and concluſions would be unobſerved, had we not together with the ſpirit of GOD, which is the principall, the uſe of Logick all Rules, as a good acceſſory? Gods providence protects his ſervants, yet do they gird on their ſwords in their journeys, and the Spirit of God doth leade us into all ſacred truth, yet

Art

Art is not to be refuſed to keep us from being ſurprized by ſpirituall thieves. But ſome object, The Apoſtles, and ſo we, by the Spirit of God can doe more good then any by his Art. *Anſwer.* Speak to the *Jews*, *Indians*, *Spaniards*, and others among us, as the Apoſtles did to ſeverall Nations, though not educated to their tongues, and we will much the rather credit your ability to teach us the truth (which you pretend Artiſts miſſe of) in our own tongue. *Object.* *Anſw.*

Beſides, the queſtion is not whether you by the ſpirit (which you preſume to have) can by it alone doe more, then others by art alone, but whether more then others, who have the ſpirits aſſiſtance as well as you; and alſo education at ſome *Gamaliels* feet, as *Paul* had. Gods Spirit knew, how to make uſe of Art, when *Moſes* brought up in the *Egyptian* learning was called to the Government of *Iſrael*, when *Aholiab* and *Bezaleel* were choſen for the work of the Tabernacle, when *Jubals* invention was taken in to the furniſhing of *Davids* Quire. Did yee know Art, or the right uſe of Art, yee would not diſ-eſteem it.

11 How many paſſages in the ancient Fathers of the Chriſtian Church acquaint us with Gods goodneſſe to his ſervants, ſhew the Hereſies reigning in their dayes, and their Arguments againſt the ſame? How often doe they open difficulties in Scripture, in which we, had they not gone before us, might have erred? Doe not they declare how far they were from Papiſticall ſuperſtitions and errours on the one hand, and from fanatical fancies and groundleſſe opinions on the other hand? *Object.* They had their infirmities and did in ſome things erre. *Anſwer.* If yee have rob'd the *In the ancient Fathers.* *Object.* *Anſw.*

Pope of his Chaire, and have an unerring certainty, throw the first stone at them. Remember *Michaiahs* accusers, and the horns which smote him. Goe not about to take the moat out of their eye, if yee have a beam in your own. Give the ancient Fathers their due, and know that there is good use of them.

In controversies of divers kinds.

12 How large is the field of Polemicall Divinitie and Controversie? How necessary is it to have the Arguments of Papists, Atheists, Turks, and severall Sectaries well answered? Why should mispriſions in Historie, Propheſies, tongues, cases of conscience and the like, goe unconfuted to the great prejudice of Christian truth? Why should not the abuse of Logick and other Arts be called to account by such as have the true use thereof? Let then Polemicall skill and School Divinitie rightly managed have its due place and esteeme.

Of this large extent are matters to be studied by the Clergie, things Spirituall, Temporall, Eternall, treated on in Scripture, are within their taske. In regard whereof I propound these questions to any indifferent Reader.

1 Whether persons, educated in Manuary Trades, and spending their time therein, can possibly attaine to so different kinds of knowledge, and bee able to confirme truth and answer doubts: which professed Students (suppose but of equall parts) cannot attain without long continued education, direction, practice?

2 Seeing our Land by Gods blessing is better provided for with a learned, Religious, painfull Clergie, old and young, then ever heretofore, then any land in the World: are they well advised, who will be taught by

by ſuch as leap from the Shop-board to the Pulpit, rather then by them, whom education fits, and God and authority cals to the work?

3 Whether Colleges and Schools now, as of old the Schools of the Prophets, be not of ſingular uſe to fit ſeverall perſons for the manifold knowledge required in the Clergie?

4 Seeing one man cannot excell in all theſe kindes of knowledge, Firſt, becauſe mans life is ſhort and Art long, Secondly, God hath made men of different capacities and abilities, whether ſome of the Clergy are not to be directed to one ſtudy, ſome to another, ſome fitted for higher, ſome for lower employments and places? As in the Apoſtles times, all were diſpoſed of according to their different gifts, 1 *Corinth.* 12.

5 Whether a generall knowledge in all theſe kinds be not of good uſe in every Clergie man, that upon occaſion of doubt or difficultie he may know to what book or man, having exact skill in that kind of knowledge, he may have recourſe for reſolution?

6 Whether, becauſe tis not fit any man ſhould war upon his own coſt, proviſion of meanes hath not beene well made, and may well be augmented (as times differ) for encouragement and maintenance of Students, and learned men in thoſe ſeverall kindes.

7 Seeing teachers of ordinary congregations are to apply themſelves to their hearers capacity, and to have as milke for babes, ſo ſtrong meate for more able Chriſtians: whether good benifices have not beene well by our forefathers alotted them, and whether it be not pittie they ſhould be diverted or impaired, And the Clergie put to ſuit for them? 8 Whe-

8 Whether ſeeing exact skill in ſacred Hiſtories and matters of the Church, in ſeverall tongues, in controverſies, and the like, being ſomewhat removed from popular capacities and men of meaner parts, and yet moſt neceſſary to be by ſerious ſtudy attained, ſuch as excell therein may not be well provided for, by ſome of the Dignities, Prebends, and other the like preferments in our Church?

9 Whether ſome men of ſingular naturall parts, and having got by education and practice a great meaſure of knowledge above mentioned, and being men very religious, conſcionable, and grave, are not fitted by God for giving counſell and advice in the greateſt matters among Gods people, as *Eliazer* did to *Ioſua*, *Nathan* to *David*, *Jehojada* to *Ioas*, *Jehoſua* to *Zorobabel*?

10 Whether ſome Clergie men eminent for skil & government by gods bleſsing on their education, learning, and practice, as the Apoſtles were by Gods extraordinary guift, may not be thought fit to govern, direct, and inform others ſubordinate to them, and to order both Clergie men and their meanes for the good of the Church, as did the Apoſtles, and their ſucceſſors after them.

I have done, and leave all to the wiſely conſiderate. More might have beene ſaid of the bounds of the Clergies skill, more queſtions annexed: But this little may informe ſuch as will ſee, ſuch as put out their own eies what ſalve can cure? God help them, his good Spirit guide us all.

FINIS.